

# A P L E A T O A N A P P E A L E:

Trauerfed Dialogue wife.

By H. B.

August. De Tempore. Sermo. 98.

*Ideirco Doctrinam Catholicam contradicentium obsidet impugnatione, ut fides nostra non otio torpescat, sed multis exercitationibus elimetur.*

Ibid.

*There must be heresies even among you, that they which are approued, may bee made manifest among you.*

I. Cor. 11. 19.



Printed at London, by W. I.

1626.

14464.6.10\*

\*



*Heat fluid*

*Henry Burton*

25 13  
57  
51





TO THE HIGH  
AND MIGHTY PRINCE,  
CHARLES, KING OF GREAT  
*Britaine, France and Ireland; Defender*  
of the Faith, &c.

Most gracious Soueraigne :



Fit be a mans glory to passe by an  
offence : how much more a  
Kings ? who being armed  
with power to reuenge, his  
pardon is the more glorious,  
the more gracious. This is  
Your Maiesties glory, that  
You haue passed by the of-  
fence of Your seruant ; and Your glory how  
beautifully shall it shine forth, if Your noble par-  
don shall be sealed with Your Royall Patronage  
of this poore *Plea* ? which if it passe not vnder  
the *Pruiledge* of the *Cæsarean* Maiestie ; it is like  
to fare the worse for the *Attorneys* sake ; whom  
( besides his many personall imperfections ) the

## THE EPISTLE

very scarres of his late disgrace with so gracious a *Maister*, expose, with his *Plea*, as no lesse ridiculous to the *Antagonists*, then *Dauids* sling was to *Goliath*, and his *Philistims*. Who, if they aske me, vpon what hope I presumed, to impleade an *Appeale* to *Cesar*: I cannot answere with *Solon*, vpon old age; rather, vpon pouerty; rather, vpon *Cesars* equity: rather, vpon the *Causes* verity. Yea, my duty to *God*, to your *Maiestie*, to the sacred memory of your *Royall Father*, to the Church of *God*, to my Mother Church of *England*, to the *State*, to my Reuerend *Fathers*, to my reproached *Brethren*, all these summon me from my sweete, safe Priuacy, to runne a hazzard vpon the Theater of importune opposition.

And see also, Dread Soueraigne, how deeply You stand ingaged in this *Plea*. Therein seuen *Plaintifes* sollicite Your Grace for justice.

First, *Truth*: she complains of hard vsage, how shee is driuen to seeke corners, sith shee cannot passe the Presse *Cum Priuilegio*, but must be silenced, yea Gagged, least, while shee refuseth to subscribe to An *Appeale*, she should by writing, cleare her Doctrines from the infamous terme of *Puritanisme*, and herselfe from being reproached for

The

## DEDICATORIE.

The next *Plaintife*, is *Gods Glory, Grace, Gospell*, complaining they are vndermined, ouerturned, by an *Appeale*: wherein *Gods foundation of his free grace and mercy in electing vs in his Son to saluation*, is laid vpon the *sandy ground of Mans freewill*: his eternall and vnrepentant loue to his Elect, made to depend vpon the haire of humane mutability, standing on its owne vnsteddy bottome to fall totally, finally.

The third *Plaintife*, is the *Sacred Asbes* of Your Royall Father of famous memory, complaining His honor is polluted, prophaned in a high degree by an *Appeale*, so much depressing the Synod of Dort, which His Maiestie so much graced, and exalting *Arminianisme*, which His sacred Maiestie so much detested.

The fourth *Plaintife*, is *Gods Church*, especially our Mother Church of *England*, iustly complaining, how impiously she is abused, and her Doctrines traduced, by an *Appeale*, as if in the very *Fundamentalls*, (as *Prædestination, Election, Freewill, Iustification, Faith, Perseuerance in sauing grace, Certainty of saluation*, and the like) shee iumped with the Apostatized Church of *Rome*, and her confederate *Arminians*: as if her Doctrines were not the same with the holy Scriptures: as if they must

## THE EPISTLE

be rated by a few priuate spirits, ingrossing, as by a *Monopoly*, the name of the Church of *England*, reducing *Ecclesia Romana* to *Curia Romana*: as if her Doctrines were as mutable, as their vniust Iudges, who *Camelion*-like will change colour with euery obiect of time.

The fifth *Plaintife* is the *State*, complaining of a ruefull distraction and rent it suffereth, by a most factious and seditious *Appeale*, which coming very vnseasonably, like a disastrous Comet, portendeth vniuersall ruine both to Church and *State*, if the vast breach made thereby, for the grand enemy to enter, bee not all the sooner and surer (if possible) made vp againe.

The sixth *Plaintife* is the *Ghost* of some of the *Reuerend forefathers* of our Church, as Doctor *Bancroft*, once Bishop of *London*, and Doctor *Ouerall*, once Deane of *Pauls*, and Bishop of *Norwich*, complaining, that their speeches in the *Conference at Hampton Court* (January 14. 1603.) now lately printed, the one about *Prædestination*, the other, *Perseuerance* in grace, are pitifully and palpably peruerterd in *An Appeale*, to the great reproach of their owne Credits, and in them, the scandall of the Church of *England*.

The seuenth *Plaintife* is the *Communion of saints*

## DEDICATORIE.

*Saints* militant, in this Church, and elsewhere (yea some, now Triumphant in heauen) complaining, that notwithstanding they strue both in faith and practise to come as neere, as is possible for humane frailtie, to Christ and his Apostles, yet for that very cause they are persecuted and reproached in An *Appeale*, with the odious name of *Puritan*, and what not?

Now all these *Plaintifes*, most noble King, doe as by speciall interest, craue *iuslice* at Your Maiesties hands. Truth claimes it, as You are *King of England, Defender of the faith*; that as *It makes You free*, so You would it, with full *priuiledge* to plead its owne cause. *Gods glory* claimes it of You, as whom (aboue all Princes in Christendome) Hee hath put such a rich crowne of grace and glory vpon, that thereby Your Maiestie might learne how highly to prize His infinite glory, which the more You stand for against its enemies, the more firmly it shall make You to stand against all Your Aduersaries. The *Sacred Asphes* of Your Royall Father of pious memory require justice of You, not only as You are a King, but as the most pious Son of such a Father, that as by An *Appeale*, You are called to be an *ympire*, You would accordingly determine, whither in Your judgement  
the

## THE EPISTLE

the Synod of *Dort*, with the Decrees of it, be rather to be reiected, and set at nought, for the *Appealers* vilifying and disclaming of it: or religiously maintained by Your Maiestie, at least for the incomparable judgement of King *JAMES*, who both sent thither a learned select representative Church of *England*, and Himselfe also gaue His royall assent to all the conclusions of it, as being in all points consonant to the Doctrine of the Church of *England*. The Church of *England*, with the State (like *Hipocrates twinnes*, mutually affected with each others weale or woe, both liuing together, both dying together) with one heart and voyce humbly craue justice of Your Maiestie, as being next vnder *Christ* ouer both, in all causes, ouer all persons, the onely supreme *Gouernour*; that You would chastise their contumacious children, who fasten reproaches, and hasten ruines to both. . The same of our Forefathers craveth justice of Your Maiestie, to free them from the false aspersiō of blasphemy, and from the opinion of being *Arminians*. All Gods children, co-heires with Your Maiestie of the same Kingdome of glory, implore Your iustice, to rescue their innocency from the reproach of *Puritanisme*; the very name, being enough to cause Truth

to

## D E D I C A T O R I E.

to be taken for Heresie; sincerity, for hypocrisy; a peaceable Conformitant, for a seditious Schismaticke; a loyall subiect, for a traitor; an honest man, for a varlet.

Thus by *justice*, shall Your Maiesties *throne* be *established*. Thus may fearefull consequents be prevented, if the causes be timely remoued. I reade but of two maine things, which wrought *Ierusalem* wracke: the one, Idolatry, causing often desolations, and miseries vpon that Church and state: the other, Heresy, in reiecting of Christ, and his righteousness, seeking iustification by workes. This later alone, euen without the other (for in Christs time, and after, not an Idol, or Image was found in *Iudea*) caused that fatall and finall irreparable ruine, once for all.

Parallel to these two, are *Pontifician* Idolatry, and *Arminian* Heresy, the summe whereof is to abolish the true, and to establish a new Religion. For the first, it is grosse enough to bewray it selfe, and to deserue to bee cast out, least such lading not onely cause, but conspire with the storme to drowne the ship it is carried in. For the second (because it is somewhat more refined, and hath learned to goe vailed vnder the Maske of the

a

Church

## THE EPISTLE

Church of *England*; the more dangerous both for seducemnte and sedition; as a poyson, the more subtile, the more mortall) be your Maiestie pleased to take aduertisment of the more proper markes of an *Arminian*. An *Arminian* is in his personall qualitie, just like his Religion. First, he is no lesse ambitious of head-ship ouer men, then his Religion is of copartnership (at least) with God, in His glory. Secondly, as his Religion flatters him, so he men; very officious in soothlesse soothings, the Spaniels, that finde his ambition game. Thirdly, as his religion is contrary, so hee cannot away with *Reformed Churches*, and their learnedest and soundest writers, as *Caluin* specially beyond the Seas. Fourthly, as he *hates to be reformed*, so one peece of his Sermon must be an inuectiue against a reformed Christian, his *Puritan*. Fifthly, sith his Religion complies so well with *Popery*, he will therefore euer preferre the Church of *Rome* before any, yea, all *Reformed Churches*. Sixthly, though he loue to be a droane, yet brings he a kinde of honey to Preferments hiue. And he is now so fleshed with confidence, that (as euery where abroad) hee will more frankly at Court make the theames of his Sermons to be, *Uniur-*  
*sall*



## DEDICATORIE.

*fall grace, equally offered to all, to receive if they will: when a man hath received grace, that hee may fall away totally; yea, finally from that grace of God and iustification: that a man can have no other certainty of saluation, but coniecturall: that God hath predestinated none to glory, but those, whom hee foresaw would both by their Freewill receive grace, and would or could of themselves perseuere to the end: that in the maine and fundamentall points of religion, the Doctrine of the Church of England agreeeth with the Councell of Trent. These, and the like, bee the Doctrines of the Appeale; which how true, this ensuing Plea will plainly shew.*

Pardon my plaine zeale, gracious Prince. The Romaines despised not the noyse of their geese, whereby their Capitol was preserved from the Gaules. Let mee be accounted one of them for telling truth, so our dangers may thereby bee preuented. Yea, those geese were highly rewarded: I desire no other, but that I may bee a common sharer in those blessings, which shall attend both Church and State, if but those Plaintifs bee righted, whose satisfaction shall bee Your Maiesties honour, the settling of Your

## THE EPISTLE

Crowne, the comfort of Your best friends, the  
confusion of Your greatest foes, the retaining  
of Gods fauour vpon Your Maiesties Person for  
grace, peace and prosperity here, for glory and  
immortality hereafter : for all which, I shall be,  
as I am euer bound,

Your Maiesties most hum-  
ble Orator, though  
vnworthy seruant,

HENRY BURTON.

---

The



## The Preface to the Reader.



*Christian Reader, I present thee here with a Plea to an Appeale. That Appeale I meane, styled, An Appeale to Cæsar. which is such, as I confesse (sawing for the Title, wherein I find the Sacred name of Cæsar) I had filed my secte, rather then my hands with it, if after my long frustrate expectation of seeing it burned, I had not, to my great wonderment, seene the contrary, namely, that it found so many friends and fauourers. Besides, sundry things therein, which as first might haue passed onely for errours, as falling from some distemper of hasty passion: being now stoutly and stiffly, in cold blood, defended, they grow to be flat heresies, and so no further to be tolerated, as S. Augustine speaketh. For my owne part, when first I perused the booke, my spirit was not a little stirred in mee; to see Gods glory defaced, our Saluation undermined, our Church scandalized, and popish Arminianisme triumphing, euen upon the open Theater. Faine would I haue bene dealing with it, but both the consciuousnesse of my many both naturall disabilities, and personall infirmities, as also the hope I had of so many my worthy and able elder breithren (who I trusted would, and still hope will, vindicate at least their deare Mothers credit, the Church of England) held me backe. Notwithstanding at last (though the least of all) I gaue the on-set (nectardum opperiens, nec precedentibus instans) as, well knowing, that Hofanna is accepted of Christ, as well from the mouthes of little children, as of others; Yea, and sometimes, (if those should*

To the Reader.

should hold their peace, the very stones would cry. And whereas not onely my personall imperfections, but my naturall corruptions also stood up to diswade me from such a Taske: yet euen from them also, did I draw motiues unto it. First, because I thought my example of shewing wilkenesse to my weakenesse, might prouoke the more able, to be the more willing to supply my wants. Secondly, out of the sense and conscience of my many corruptions, that Law in my members, leading me (miserable!) captiue to the law of sinne; hauing such abundant experience of that superabundant grace of God, which hath mightilie borne me vp euen against the streame of rebellious nature, so that when my foote slipped, his mercy held me vp: I haue learned hereby how deeply I am bound to expresse my thankfulness to God, in setting forth to the uttermost of my power, the praise of the glory of his Grace, sufficient for me, against those thornes in my flesh, against those buffetting messengers of Sathan, threatening to ouerthrow mee, if the Lords neuer failing grace had not made me to stand. Yea how many stormes of temptations hath my brittle barke indured, yet blessed bee God, it is not wracked. Those Reliques of rebellious Canaanites dwelling in me, as thornes in my side, and prickes in mine eyes, by Gods grace humble mee onely, overcome me not. So that God hauing put in my hand, such a tryed weapon of infallible experience of his sauing grace: I should bee very ingratefull to let it lye rusting in the sheath, and not to vse it with my best strength, courage and skill, against the aduersarie of his grace, who saith, that the child of God may fall away totally, and possibly also finally from grace and iustification. which one Heresy ouerthroweth the whole tenure and truth of the Gospell; it turneth upside downe the whole foundation of our saluation, grounded vpon Gods eternall loue, in Electing and  
Prædestinating

## To the Reader.

*Prædestinating vs in Christ to Grace and Glory, those gifts and calling of God without repentance; it reuiueth (directly in part, and by consequence, altogether) that wicked heresie of the Pelagians, noted by the Reuerend Bishop of Chichester, and the worshipfull M. Francis Rous, two noble champions of Gods Truth; it comes close vp also to make a league with the Councel of Trent, to truck with Rome, in all that far-dell of Apostaticall doctrines, packed vp in the sixth Session of it, as of Freewill, Iustification, Prædestination, Certaintie of saluation, Perseuerance in grace &c. In which points and many more of that nature, coincident to the doctrine of Iustification, the subject of that whole Session, I had (I confesse) formerly taken some paynes, in setting downe the true difference betweene vs, and the Church of Rome, in this mayne fundamentall. And hauing the Treatise by me, already finished, and priuiledged also, (while the season serued) for the Presse, onely preuented by the last visitation: I haue ben the more willing to take this new occasion to borrow at least some Artillery from that greater worke, to encounter these fresh Assaults, made against the Truth.*

*And herein also doe I but pay my vowes, which I made to the Lord in my late burning feauer; wherein though I was resolved to be offered vp to Him, as a kind of burnt offering; yet this booke being then but newly begun, for no other reason did I desire of his mercy the reprimall of my fraile life, but that I might by his grace finish this poore seruice, intended for his glory, and the good of his Church.*

*And see, how the same motiue, that put me upon the former worke, hath drawne me also to this. Shall I tell the plaine truth? why not? But I must name Doctor Francis White then, and discover something, which passed between him and me in priuate. But this I hope shall not violate the Law of fidelity,*

## To the Reader.

delity, sith I shall say no more, but what himselfe, in his Ap<sup>o</sup> probation prefixed to the Appeale, hath not sticke to make open profession of to the world. It is this, I hauing about foure yeares agoe, taken a thorow survey of the sixth Session of the Councell of Trent, and finding therein Romes Apostacy from the faith of Christ cunningly couched: I tooke occasion (simply suspecting nothing, as then) to goe to the said Doct<sup>r</sup>, wishing he would undertake so worthy a Taske, as to declare fully the true difference betweene vs and the Church of Rome, in the doctrine of Iustification, according to the Councell of Trent. But his answer was, that the difference was but small between vs. I wondering at this answer, No Sir, said I, then let vs shake hands with them, and be good friends. For on this foundation stands the maine fabrick of Romes Religion, consisting in humane satisfactions and meritts, all deuised to fill up the vast emptinesse of their Iustification, from which Roote they all, as branches, doe receiue life and growth. Yet to be sure, another time I propounded the same question vnto him; his answer was the same; and so was my reply.

Hereupon, farre aboue my strength, I tooke courage to attempt that taske my selfe, leuelled against Pontifician and Arminian Doctrines ioyntly all along: and now againe am I no lesse, if not much more, iustly prouoked, to reuiue and reuine something of that former worke, being spurred therunto, more (I confesse) by Doct<sup>r</sup> Whites Approbation, then Maister Mountagues Appeale. Nor, in such a Cause, am I a whit moued with the name and fame of Doct<sup>r</sup> White. Hee is a learned man, I confesse; but Truth is better learned. Hee is an ancient graue Diuine, crowned with an hoary venerableness; true: but Salomon saith, The hoary head is a crowne of glory, if it be found in the way of righteousness. And howsoeuer the world may value Truth according to personall respects:

## To the Reader.

*respects: yet God is no Acceptor of persons.* My brethren Tertul de  
Prescriptis  
aduersus  
haereticos.  
lib. iuxta  
mignium.  
*(saith Saint Iames)* haue not the faith of our Lord Iesus  
 Christ, the Lord of glory, with respect of persons. *He con-*  
*demnes those that in points of faith preferre the Gold-ring,*  
*the soft or white rayment, before the poore man.* Tertulli-  
*an saith,* Quid si Episcopus &c. What if a Bishop, if a  
 Deacon, if a widdow, if a Virgin, if a Doctor, if also a  
 Martyr, shall fall away from the Rule: therefore shall ha-  
 resies seeme to obtaine the truth? Ex personis proba-  
 mus fidem, an ex fide personas? Doe we approue the faith  
 by the persons, or the persons by the faith? Nemo sapi-  
 ens &c. No man is wise, but hee that is faithfull; none  
 great, none a Christian. Nemo autē Christianus &c. And  
 no man is a Christian, but hee that shall perseuere vnto  
 the end. Auolent, quantum volent, palea leuis fidei &c.  
 Let the chaffe of light faith fly away as fast as they will,  
 with euery breath of temptation, the cleaner heape of  
 graine shall be laide vp in the Lords Garner. Nonne &c.  
 Did not some of the Lords Disciples forsake him, being  
 scandalized, and offended with his Doctrine? Yea was  
 not Iudas the Traitor one of the twelue Apostles? *what*  
*then, if any great Doctor, yea or Bishop fall away from the faith,*  
*they once professed? Is this a sufficient prooffe, that Gods saints*  
*may fall away totally or finally from sauing grace and iustifica-*  
*tion? will any Appealer, or his Approuers make this good by*  
*their owne examples of falling away? No, saith Saint Iohn,*  
*cited by Tertullian in the foresaid place,* Phigellus, Hermo-  
 genes, Philetus, and Hymeneus forsooke the faith; they  
 went out from vs, but they were not of vs; for if they  
 had beene of vs, they would no doubt haue continued  
 with vs; but they went out, that they might bee made  
 manifest, that they were not allos vs. *And why wēt they out?*

A

Saints



## To the Reader.

*Saint Iohn a little before admonisheth Gods children to be-  
ware of the loue of the world; whereupon he giueth them ex-  
amples of Apostates; inferring, that the loue of the world  
drew them away. Demas forooke Paul, and imbraced this  
present world. So easie a thing is it for a louer of the world to  
fall into all heresy, the God of this world hauing blinded his  
eyes. Therefore when we see a starre shoote, (as the vulgar call  
it) doe we, as they, thinke it to be a very starre, falling from  
the firmament? Nothing lesse. We know it to be nothing else,  
but an earthy slime, falling to the earth, whence it ascended  
in a vapour. For earth will to earth. *Stella cadens non est  
stella, cometa fuit.* Such aery vapours then, when you see am-  
bitiously mounting aloft towards the upper part of the lowest  
heauen, well may they shine there for a time like starres, but mar-  
uaile not when you see them fall backe againe; they were no  
true starres. *Sacerdotium, quod intus cecidit, diu foris  
stare non potest.* It was Gregory the greats saying of ambi-  
tious simoniacks. Was Iudas once in the state of grace & insti-  
tution, because he was an Apostle? Indeede Andreas Ve-  
ga, one of the champions of the Trent Councell, puts him  
downe for an instance, that the Elect may fall away finally from  
grace: because Christ said, Haue not I chosen you twelue?  
Iudas then (saith he) was one of the Elect. But as Saint  
Augustine answereth well, it is one thing to be elected to  
the office of Apostleship, another, to the fellowship of the  
Saints. For there is, as a twofold vocation, so a twofold elect-  
ion; externall, and internall; temporary, and eternall. Iudas  
was of the externall and temporary, but not of the internall  
and eternall election. For of this, Christ said elsewhere, I  
speake not of you all; I know whom I haue chosen. There  
Christ puts a plaine difference between Iudas an elect Apostle,  
& the rest, who were also elect Saints. But how came Iudas,*

*Greg. Epist.  
51. so Vir-  
gilium Bishop  
of Arles.*

*Quest. su-  
per Gen. li.  
I. qu. 117.  
so 4. and in  
Psal. 55.*



## To the Reader.

an elect Apostle, to fall away? hee was a theefe, and bare the bagge. Yet he bought not his Apostleship, he was elected by Christ. He had a faire, and lawfull calling. Yet his conceitnesse brought him to Apostacy, and euen to betray the innocent blood of the Lambe of God. Then wonder not at the Church of England. The faire Rebecca brought forth as well a rough Esau, as a smooth Iacob. And, as Tertullian saith to the same purpose, Of the kernell of the milde, and fat, and vsfull oliue, doth spring the rough wilde oliue: and of the most pleasant, and sweete figges seede, doth grow the windy, and empty wilde figtree. So heresies (saith hee) haue fructified of that, which was ours, but they are not ours, being degenerate from the graine of truth, and by lyes become wilde. They went out from vs, but they were not of vs. *what then, if wee shall see some of the Apostles, or such as would bee accounted Apostolicall, to proue Apostaticall from the faith? shall this stumble Gods Saints? Or shall an impotent admiration of their persons draw beliefe to their heresies? God forbid. For as the same Tertul-* *Tertul libid.*  
 lian (for I finde not an acuter authour for this purpose) comparing champion-like hereticks to wrastlers, or sword players, which many times ouercome, not by their owne strength, but by the others weaknesse: no otherwise (saith he) doe heresies preuaile ouer the infirmities of men, but haue no power at all vpon a sound faith. Yea, of what qualitie or dignity soeuer hereticks be, whether for personall, or politicall respects, the holy Ghost warnes the Saints to auoid, and contemne them. Auoide an hereticke, saith the Apostle. And St. Iohn, *1. Iohn 10.*  
 If there come any vnto you, that brings you not this Doctrine, receiue him not to your house, neither bid him God-speede: for hee that biddeth him God-speede, is partaker of his euill deedes. And Saint Paul doubles his admoni-

## To the Reader.

Gals.

tion, If an Angel from heauen preach vnto you any other Gospell, then that which we haue preached vnto you, let him be accursed; which is not another Gospell; but there be some that trouble you, and would pervert the Gospell of Christ. Into this condemnation be the new Pontifician Arminian (shall I say Hereticks? I need not, if they persist; & will not, if they \* recant, and desist) Approvers of the Council of Trent fallen: the doctrine whereof is a fowle and flat Apostacy from the Mystery of godlines. They would bring in another Gospell, though no Gospell, but they would obtrude it for the true and only Gospell of the Grace of God. And if the Galatians were said to be fallen from Christ, onely for mingling Circumcision with the Gospel, as requisite with faith to their iustification: how fearefull is that Apostacy from Christ, which quite ouerthroweth the effectuall and free grace of God, excluding, yea, accursing the true sauing faith, in our iustification, as the Doctrine of Trent doth; so dangerous it is, to be any way accessory by yeelding the least assent vnto it. And what execrable heresies will these prone to be, that goe about to pluck up the tree of life, by the roote, out of the Paradise of Gods Church, and would plant in steede thereof, the forbidden tree of knowledge, teaching and perswading the eaters, that they are made thereby as Gods, selfe-sufficient, selfe-wise, selfe-able to saue themselves, not onely in their receiuing, but retaining grace, which worke of their owne wills being foreseene of God, was (say they) the first moving cause of electing and predestinating them to saluation? which what is it else, but a mere making voide of Gods vnchangable Decree of Predestination, and free grace of Election, no farther fixed and certaine, but as mans receiuing and retaining of grace, and perseuering therein is certaine, which (say they) is vncertaine.

Pardon my zeale, gentle Reader. Impute it not to any bitterness

\*As Master Mountaigne hath fairly promised, saying, though he may erre, yet he will be no Hereticke, especially against the Church of England.  
Appeale, c. 1.  
p. 4. & p. 9.

# To the Reader.

ternesse of spleene. I beare it not to any mans person living,  
 God is my record, muchlesse to the Authours of the Appeale,  
 and the Approbation. I know none whom I hate more, then  
 my sinfull selfe. But the Lord knowes, it is no small greife to  
 me, that I am thus forced to sharpen my style. Which if it seeme  
 tarter to thy Palate, then may sute with Christian moderation  
 and modesty: examine I pray thee, whether the long custome of  
 Court-smoothing, and care-pleasing, specially in Disme mat-  
 ters, haue not bred such a delicacy in the soules tast, as that  
 downe right zeale for Gods glory, can hardly finde a stomack to  
 take it downe, or digest it but is reiected as a bitter pill, or  
 potion, of such Patients, as account the remedy worse then the  
 disease. Zeale will not passe now but for fury, or rude inciu-  
 lity, at the best. But ab initio non erat sic. In old time, it was  
 lawfull to call a spade, a spade. Saint Peter dealt roundly  
 with Simon Magus for his Simony, Thy money perish  
 with thee. How sharpe was Paul with Elimas the Sorcerer,  
 for going about to turne away the Deputy frō the faith? O  
 full of all subtilty, and all mischief, thou child of the De-  
 uill, thou enemy of all righteousness &c. And what would  
 he haue said (trow we) to those men, who goe about to turne a-  
 way, not a Deputy, but a whole Kingdome, & a well settled  
 flourishing Church, from the faith? what if they were graue  
 & learned Divines? So much the worse. If an enemy had done  
 this, it had ben more tolerable; but it was euen thou, my  
 guide, and familiar freind. I will not adde Dauids impre-  
 cation, but rather aduise them, as Peter did Simon, to pray,  
 that if it be possible, the sinne, not of their heart onely, but of  
 their hand, may be forgiven. How did Paul, though but a  
 young Apostle, reprove the prime Apostle Peter, onely for a  
 matter of dissimulation in his conuersation, not any default in  
 his preaching? And shall wee not zealously resist those to the

Act 8.

Act 13.

## To the Reader.

face, that, no: now dissemblingly any more, but with open profession, approve, avow, & stiffly maintaine grasse and greivous heresies, devised by the Devil, to betray Gods glory, and mans salvation? That sicke not to call the Doctrines of Predestination, freewill, and the like, Scholasticall speculations meere-ly, questions of obscurity, not fit for pulpits, and popular cares; but procuring rather discord and troubles in Church and State, then serve to edification, &c. (Appeale pag. 42. 78. 80.) which speeches, and the like, whether doe they tend, but to suppress those Doctrines of the Gospel, whereby God is most glorified, and man most humbled: shall we spare such? when Policarpus met Marcion the hereticke casually, and neglecting him, was asked of him, Dost thou not know us? He replied, I know thee for the Diuels eldest childe. Such was the zeale of holy men in times past, against, not onely those that were Hereticks, but hinderers of the truth. The Apostle wished, that those false teachers of legall righteousness, were even cut off, which troubled the Church of Galatia. Therefore what cause any faithfull Minister of Christ hath to use sharpnesse of stile to seditious seducers, and troublers of Church and State, in so famous a Kingdome, in so perilous a season too, let any indifferent man iudge.

Ensch. lib. 4  
cap. 14.

And consider iudicious Reader, if we had not a King, seasoned from his very cradle with the knowledge of the true faith of Christ, having now growne up therein to a goodly ripenesse, in regard whereof we have small cause to suspect his constancy herein: into what danger were we, and Gods religion brought, when such kind of Ministers are not wanting to helpe forward the reerecting of the Romish Baal in our Land, had they but a young Manasses to restore the Altars and Groves, which the good King Ezechiah his Father had pulled downe?

But to conclude: sith these two fore named Worthies, worthy

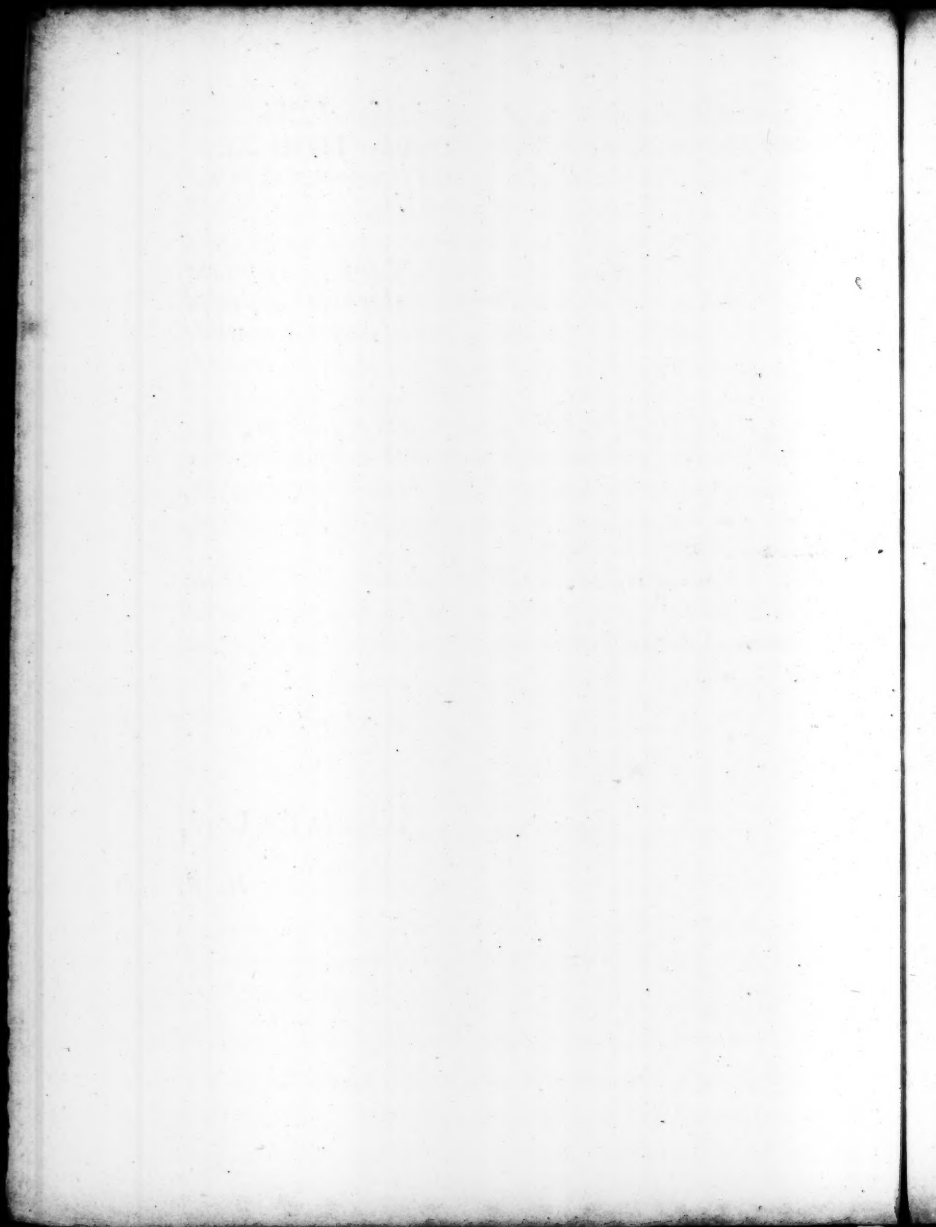
## To the Reader.

thy to be named againe, the Reuerend Bishop of Chichester  
Dostor Carlton, and the worshipfull Maister Francis Rous,  
haue so learnedly and zealously confuted some materiall points  
in the Appeale (which like expert archers, making speciall  
choyse of for their marke, they haue hit home) although I could  
haue wished, that they had with no lesse felicity coped with the  
rest of the materials in the booke: yet sith they haue ben pleased  
to leaue behind them some liberall gleanings, yea some whole  
ridges & ricks of tares to be cut up, & carried away from Gods  
wheat field: I will craue leaue, to shew at least my good will  
in all, hoping my defects will finde pardon of all them, who  
though they can, yet forbear to make their best supply. The  
blasphemer was to be stoned of the whole Congregation,  
some hitting one part, some another, till he were beaten downe,  
and buried vnder the heape.

Yes in this Impression, the Plea reacheth no farther, then  
the first part of the Appeale. which if it finde courteous in-  
tertainment, the other part is forth comming, and wants but  
time, to helpe the slownesse of the Presse to bring it forth.  
Farewell.

Thine in the Lord,

H. B.





A  
PLEA TO AN  
APPEALE.

*Afotus.*  
*Babylonius.*  
*Orthodoxus.*



*Sotus.* Master *Babylonius* you are well met.  
*Babylonius.* And you Master *Afotus*.

*Afotus.* Sir I thanke you for your last good company at the Ordinarie; and especially for your both merry and learned discourse; wherein, among other passages, you wittilie disciphered the nature of a *Puritan*, that common opposite to vs both. I was much delighted to heare you, and haue often thought of you since, and shall loue you the better for it: for of all men I cannot away with these *Puritans*, a precise sect, crosse and contrarie to all other men. A man may not sweare an oath (forsooth) nor play the good fellow a little, in drinking a cup or two more then needs, for good fellow-ship sake, nor loue a wench, and the like, but wee must passe their most sharpe censure. Nay, hauing deeply waighed the matter, I am perswaded, that were it not for these *Puritans*, wee and you should agree together, as louing brethren, and Countrey-men.

*Babylonius.* Are you aduised of that, friend *Afotus*?

B

you



you haue hit the very *nayle on the head*; and herein you discouer your wisdom, and judgement. For it were no hard matter (I wis) to reconcile you and me, and such as wee are, as well in Religion and opinion, as we are already in affection, were it not for these make-bate *Puritans*. And you haue well said, in saying, *we* and *you*: for howsoever the *Puritans*, both in *England* and beyond the seas (I meane, the *Caluinists* and *Huganots*) are called *Protestants*; yet betweene them and vs *Romane Catholickes*, there is a *great Gulse set*, so that there is no hope of reconciliation betweene vs. But indeed for those ciuill and good fellow *Protestants* (whom I know you meane) that hold of the *Church of England*, and of the *Doctrin* of the *Church* for the prop and pillar of their Faith; there is great hope, that they will ere long, be reconciled to the *holy mother Church of Rome*: for, *he that beleeneth, as the Church beleeneth, is not farre from the Kingdome of God*. But these *Puritans*, they will not acknowledge any *rule of faith* from the *Church*, but are all for *Scriptures, Scriptures*: so that so long as they are of that minde, there is no hope of reconciliation betweene vs and them; vnlesse they will yeeld to this *Maxime*, That the *Church* is the *Iudge* and *interpreter* of the *Scriptures*; which they most obstinately deny.

*Afotus*. But, by your leaue, Master *Babylonius*, I neuer vnderstood, but that the *Doctrin* of the *Church of England*, was all one with the *Doctrin* of the *Scriptures*; as I haue beene taught.

*Babylonius*. I will not take vpon me now to dispute that point; but haue you not seene an excellent Booke, set out of late, by one of your most learned Ministers, which he calls his *Appeale to Caesar*?

*Afotus*. I haue heard of it; the Author is highly commended by some for a great Scholler: but a great many on the other side, and especially those wee call *Puritans*, doe very much condemne the Booke; saying, *It is written in the gallof bitterness*, and with the spirit of  
sedition



*sedition*, enough to set all in a combustion, if his booke should passe for currant.

*Babylonius.* In the gall of bitternesse? that was the doome of Sant *Peter* vpon *Simon Magus*; but by such like puritanicall censures, you may the better iudge of the worthinesse of the booke, which is both learnedly and wittily pend.

*Afotus.* You say well; I thinke neuer a whit the worse of the booke, for the *Puritans* taxing of it; nor the Author the lesse learned, when you Master *Babylonius* sticke not so to commend him.

*Babylonius.* I must needs ingenuously confesse, that I like the booke the better, because it plagues the *Puritans*, and plots a reconciliation betweene vs and you.

*Afotus.* Wee agree in that; But, sith you so much commend the booke, and so much rumor runnes of it, I will goe cast away one couple of shillings vpon it.

*Babylonius.* Friend *Afotus*, though I would not preuent you of buying so worthy a booke, yet for this time, I will lend it you; here it is, read it, then as you like, buy it.

*Afotus.* Sir, I accept it thankfully. Let me a little peruse it.

*Babylonius.* Freely.

*Afotus.* Appello *Casarem*, &c. But I finde here Doctor *Whites* approbation prefixed to it, which I must tell you, Master *Babylonius*, doth make mee much maruell, that you so much commend the booke; for you know what a publicke aduersarie he hath beene to *Romane Catholics*; so that I should imagine this booke, which Doctor *White* so much approueth, is more an aduersary to *Romane Catholics*, then to our home-bred *Puritans*.

*Babylonius.* Yea, but you must know Master *Afotus*, it is one thing what a man saith in publicke, for popular applause, and salary; and another, what hee thinketh in his owne priuate opinion and conscience. As the Mathematician cited by Saint *Aug.* said to his wife, discipli-

*Aliud est, quod  
competit Recto-  
ri, aliud, quod  
proficium imp-  
tori.*

plining her for abusing his art to wantonneſſe, ſhe impu-  
ting her lightneſſe to the aſpect of *Venus*, & that he ſhould  
beate *Venus*, not for it. *It is one thing what I doe as a go-  
uernour of my wife, another, what I vent to the buyer for  
the maintenance of my life.* Doctor *White* is a good wiſe-  
man, and knoweth how to attemper himſelfe to the times:  
It is leſſe enuie to paſſe his judgement, vnder anothers  
name, which he thought not ſo fit in his owne.

*Aſetue.* But in Law if there be any default, the *Ac-  
ceſſary* is no leſſe guiltie then the *Principall*, the *Receauer*  
then the *Thiefe*.

*Babylonius.* True; but here the cauſe is different. For  
ſay, the booke contains matters vnapprouable to many,  
yet Doctor *White* if he ſee occaſion, may eaſily winde him-  
ſelfe out of the ſnare; as heare he doth already, ſaying,  
That the Copie printed varieth from that which hee ap-  
proued. Blame him not, till the booke (as happily and  
hopefull it will) get better footing in the worlds affe-  
ction, and good will. In the meane time, it is good polli-  
cy a little to pull in the hornes: For it is objected by the  
*Puritan* faction, that Maſter *Montagues* former booke,  
called his *Gag*, which his *Appeale* defendeth, doth in ma-  
ny particulars containe expreſſe contrarieties to the *Do-  
ctrine of the Church of England*: and conſequently his *Ap-  
peale*, with the fautors and abettors, as *Acceſſaries* at leaſt,  
come within the compaſſe of a *Premunire*. But you know  
theſe peſtilent *Puritans* will ſay, and make the worſt of  
things; & they are a ſtrong faction And perhaps the buzze  
may ſomewhat poſſeſſe the good old man with a panicke  
feare, leaſt not onely hee looſe what he hath, but which  
is much more, what his many merits may hope for, ſa-  
uing that Saints merits are not ſo high flowne in the  
*Church of England*, but they are eaſily ouerſeared by  
*Simon Magus*, flying to the top of euery pinnacle of the  
higheſt Temple, vpon Angels wings. But for the booke,  
I doe not hold it ſo greatly blame worthy, as finding it  
a faire and towardly beginning, to produce in time moſt  
hopefull

hopefull consequents; ( as they say , *Rome was not built in one day* ) but let me a little excuse the good old man. And the rather because the *Puritans* sticke not to cast him in the teeth with *White dyed blacke* : which colour (say they) comming from the fatte of a *Romane Catholicke* Dyer, would not have holden soe sure, if it had not found the ground of selfe-wounding , to make it the more permanent. Yet the *Appealer* ( I can tell you ) hath faire *Cards* on his side, and almost all the *Helps*; for the five-fingers being the Club-trump turnd vp, the first *Card* dealt him, is the best help but one Yea all the *Cards* in his hand are *blacke*, and hee hath a faire pull to *rubbe*, for his *ase* colours for it, putting his *Appello* in good hope. But the mischief is, after much hard drawing, his *Ase* proues a *Spade*. Well : yet he hath a strong hand of the best *Coates*; and what hee cannot doe by strong hand with *Clubs*, hee hopes to play his part with the vndermining *Spade*, whereof he is well stored. Onely he misseeth the *Ase of Hearts*, which some make an embleme of *truth*, being alwayes a *Helpe* whatsoeuer is *trunpe*; nor hath hee any of that colour. But hee well hopes that *Helpe* sleepeth; as also the *rubbe-ase*: which if his aduerse part hath not, he doubts not but the game will goe cock-sure on his side, with his number of *Coates*. Pardon me this comparison. I was late the last night at *Maw*, with two or three faire *Ladies*.

*Afortus*. And I could haue wished to haue beene so happy as to haue borne you company; But is it lawfull for those of your Order to play at *Cards*?

*Babylon*. Lawfull? Doth not the *Apostle* say, *All things are lawfull*?

*Afortus*. But he addes withall, *All things are not expedient, all things edifie not*.

*Babylonius*. But the same *Apostle* saith elsewhere, *I became all things to all men, that I might win the more*.

*Afortus*. Yea, to saue some; but was that with Card-play?

*Babylonius.* Come, now you play the *Puritan*. But is it not more to *gaine*, then to *saue*?

*Afotus.* But, there is a *gaining* to a mans *losse*; For what shall it profit a man, if he shall *gaine* the whole world, and loose his owne soule?

*Babylonius.* On my soule, I thinke you will turne *Puritan*.

*Afotus.* Ha, ha, ha.

*Babylonius.* But wee *gaine* the world to the Church; wherein the world is *saued*, as the *Beasts* were in *Noahs Arke*, which were therefore *saued* to be food for *Noah*; who was then the *Priest*.

*Afotus.* You reason very learnedly *ad oppositum*.

*Babylonius.* But in a word friend *Afotus*, we of our holy Order and Societie, howsoever in our *Cells* and *Cloysters*, we liue strictly, obseruing the ancient *Canons* of *Priests*: yet conuersing, here amidst many *Wolues*; I meane the vengeable *Puritans*, which are still pressing the *Lawes* against vs, we are faine to be *wise as serpents*, and to put on all habits and fashions; yea, euen those of *Ruffians* and *Roaring-boys*, that so we may not appeare to be those *Sheepe*, whom the *Wolues* seeke to deuoure.

*Afotus.* Now you say something; I commend your wit; but I know not how this stands with honestie. Should ye not also be *innocent as doves*?

*Babylonius.* Tush man, wee must doe as wee may; and in case of necessitie, dispense with honestie for *spirituall advantage*.

*Afotus.* Well, these be *Paradoxes*. But to returne to your former matter concerning this booke, me thinkes you tell strange things of it.

*Babylonius.* Strange things? I tell you, you shall finde it a most rare booke, written with a braue authoritie, and with a most lostie spirit; mee thinkes he writes, as if he were the very *Oracle of the Church of England*, as the *Popes Holinesse is the Oracle of the World*. O that hee were but one of our *holy Society*: which if hee were, our  
discipline

*discipline* within a short time would so season him, as hee would proue a most accomplished actiue instrument for the *Catholicke cause*. He is full of *mettell*, and he wants but the *stampe* of our *mint* to make it *currant*. O the gratefull tartnesse, and smartnesse of his style ! And such is the dexteritie of his wit, that in his *Limbecke* he can easily draw and *disill* all learning into the *quintessence* of his owne singular and rare opinions. Let him but conceiue a rare notion, and by and by the Church of *England* either faith it; or not expressely denying it, or being altogether silent, he can easily conclude, *silence* to be *consent*. Yea, he is *strong* as *Sampson*; for when he is disposed, neither the *Philisti cords* of the *Councell of Dort*, which he tramples as durt; nor yet of his *Dalilah*, his *Church of England*, can hold him, further then himselfe pleaseth. Oh, I am euen rauished with the loue of the man; he hath dared and damped all the *Puritans* in *England*. Doe but goe on, and read the *Contents*, which will giue you some scantling of the substance of the booke.

For Example;

*Astus*. I doe. I finde here many things, the contrarie whereof I haue heard our *Minister* publicly teach, and that with no lesse *vehemencie*, then plaine euidence of argument from *Scriptures* and *Fathers*; at least to the conuincing of my simple iudgement.

*Babylonius*. I would your *Minister* were here present, whosoeuer he bee, you should see what he could say to many poynts maintayned in this Booke; they being also the very *Doctrines* of our *holy mother Church of Rome*, at this day, and those also *fundamentall*; as of *Free-will*, *Predestination*; *Iustificatiō*, *Falling from grace*, *Certaintie of saluation*, *Antichrist*, and the like.

*Astus*. And you wish in a very good time; for if I be not deceiued, yonder he is walking; shall wee goe neere and accost him?

*Babylonius*. With a good will. But by the way, I pray you informe mee a little of the qualities and conditions of the man, that so I may the better attemper my speech,

and

and cariage towards him; is hee not a *Puritan*.

*Aſotus*. Surely, in one ſenſe he is no *Puritan*; for he is *conformable*; none of the reſraſtaries, but doth both praſtiſe himſelfe, and preach vpon occaſion, in the defence of *Eccleſiaſtiſcall ceremonies*, and that very earneſtly; inſomuch as I haue ſeene him ſometimes, put backe from the *Communion* thoſe, which would not receiue it *kneeling*; yet not leauing them, till he brought them on their *knees*. Now formerly, *Non conformitants* onely, were accounted *Puritans*. But if wee vnderſtand *Puritan* in a ſecond degree, to wit, for a Miniſter to be a diligent *Preacher*, and reſident vpon his charge; one that cannot away with *non-reſidency*, that will not take two *Benefices*, and makes conſcience how he comes by one; that is of an honeſt conuerſation, and is a very ſincere rebuker of ſinne; an *viger* of the more ſtrict keeping of the *Lords day*, as he vſually calleth it; and rather content to ſuffer wrong in his tithes, then contentious for his right: and about all, a vehement inueigher againſt the *Maſſe*, and all the *Idolatries* and *Superſtitious* of the Church of Rome, as he tearmes them; and one, who I warrant you would neuer giue his conſent, that *Ieſuites* and *Maſſe-Prieſts* ſhould be any way tollerated to liue vp and downe in our Land (inſomuch as I haue heard, he being deſired to be in a place, where it was appointed, and ſo expected, that Father *Fiſher* ſhould diſpute, and when all came to all, hearing *Fiſher* reſuſed to diſpute, without ſpeciall licence from the *Archbiſhop of Canterbury*: he replied and ſaid, *Maſter Fiſher*, I maruaile by what licence you goe up and downe ſeducing our ſimple people; and yet you want a licence to diſpute with our learned *Diuines*. It is pittie, ſuch as you are thus ſuffered to undermine ſoules and ſtates, and ſo prone the hane of our Kingdome and Churche, ſith for your ſakes (if we had no other ſins) and for your abominable idols (the abomination of deſolation ſtanding in the holy place, where it ought not) we are expoſed & indangered to all thoſe plagues and puniſhments, which we haue partly felt, and haue much  
more

more cause to feare and expect, which as most furious flames must needs breake forth from the kindled fire of Gods spouse like i ealousie to our consumption; if ye may be but suffered thus to set your Dragon, cheeke by iowle in corruall-ship with Gods Arke in this his pure Church. ) Now ( Master Babylonius ) how farre he is a Puritan in these respects, I leaue to judge.

Bablonius. How? Can there be a more pestilent Puritan in all the Packe, then such a one? But now you haue informed me thus much of the man, I will tell you after what manner I thinke it fit to deale with him. By no meanes must he perceiue what profession I am of. For then ten to one he will fall soule vpon me, and so wee short of our purpose, which is, to try what he can say against this Booke. Therefore we will onely by way of question, as for resolution sake, see how he can answere of the most materiall things therein. And for the manner of dealing with him, let me alone; onely giue you the occasion, and first on-set.

Afotus. With a good will. I applaude your prudence herein. God giue you good morrow Master Orthodoxus.

Orthodoxus. And you neighbour Afotus.

Afotus. Sir, you are very well met; for this gentleman and I haue accidentally light vpon a booke, wherein I finde sundry things maintained, contrary to that I haue heard of you; and wee shall be much beholden to you to resolu vs in some points, which doe a little stumble vs.

Orthodoxus. Neighbour Afotus, I am glad to heare you make such a motion to me, it being no vsuall thing with you nor many others ( and more is the pity ) once to moue a question of conscience or faith to your Minister, ylesse it be more for cauill and contention, then for Christian resolution: Therefore seeing you seeme to doe it out of a good desire to be informed in the truth; and propose such questions, as concerne those Doctrines which I haue publikely taught, I hold it my duty to satisfie you the best I can. As for this Gentleman, ( as it



seemes your friend, if hee be of the same minde herein) with you, though he be a stranger to me, yet I shall not be curious, but deale ingenenuously with you both; and I pray God giue a good issue to our meeting, in directing vs in the way of his truth.

*Babylonius.* Sir, we both thanke you for your courtesie.

*Orthodoxus.* Sir, it is my duty, But, neighbour, what booke is that you speake of?

*Afetus.* Sir, the Title of it is in Latin, which I vnderstand not so well, *Appello Casarem.*

*Orthodoxus.* O, I know the booke.

*Afetus.* I pray you Sir, what thinke you of it?

*Orthodoxus.* Nay, pardon me for that; I doe not take vpon mee to be a Censurer of bookes, much lesse of an *Appeale to Cesar*: if the Authour haue any just cause for which to *Appeale to Cesar*, and which is just, and fit for *Cesar* to judge, no doubt but hee shall finde a just *Cesar*, to doe him right. But the points you seeme to propose to me, are matters of *Faith*, wherein the Authour seemeth too suspicious of his owne cause, that (like to fraudulent Merchants, who haue runne themselves into many mens debt, and danger) hee appeales to *Cesar* to haue a *protection*. But blessed be God wee haue a *Cesar*, *The Defender of the Faith*; not a Protector of opugnners and vnderminers of the Faith. And for matters of *Faith*, our *Cesar* knowes they ought to be pleaded onely at Gods barre, and tryed at the *Common Law* of the holy Land, the *Scripturas*. Nor will hee giue way for any *Prohibition* out of any Court of *Chancerie*, or *conscience*, which may inhibit the proceeding of Gods cause, in Gods Court, by any *prerogative* whatsoeuer. Therefore in such causes, (causes of *Faith* I say) to *appeale to Cesar*; giues (to speake plainly) a strong suspicion of the weakenesse at least of the cause. For so did *Hereticks* in times past; to maintaine their heresies, they had no other way, but to patronize themselves vnder *Casars* wings. Thus did the

*Arians*



*Arians* so mightilie preuaile against the Orthodoxe professors, by the onely helpe and authoritie of *Cesar*. Not that I impute heresie to the Author of this booke, onely for his *Appeale to Cesar*. Let the Book, like *Baall*, plead for it selfe.

*Afortu*. Sir, you make me begin to suspect some thing; Did *Heretickes* so as you say? I pray you for my better satisfaction, giue me some example for it.

*Orthodoxus*. I will briefly, *Constantine* the great, he than restored the *Church* to a generall peace and calme; sitting at the first *Councell of Nice*, not as *Iudge*, but rather as a *Minister*, (as himselfe piously confessed) did for his part ratifie the *Councels* Decrees against *Arius*; yet afterwards, growing old, hee was wonne by a woman, his sister *Constantia*, and she seduced by a sycophantizing *Arian Priest*, to recall *Arius* from his banishment, that he might againe declare his *Faith*: whereof, comming before the *Emperour*, he made such a cunning confession (as formerly hee had done to the whole *Councell of Nice*, which he had well nigh imposed vpon by his *homologos* in steed of *homousios*) as that the good *Emperour* (suspectung no deceit) tooke it to be in all points the very same with the *Councels* owne *Confession*; yet so, as hee referred *Arius* to the determination of a *Councell*. But the *Emperour* not long after dying, *Arius* with his faction creepe into the fauour and protection of *Constantines* successors, especially of his sonne *Constantius*, who was by the same *Arian Priest*, who had formerly inueagled *Constantia* about *Arius*, perswaded to fauour and protect the *Arians*; and the rather was the *Emperour* perswaded by this old *Priest*, because *Constantine* had committed to him his *last Will and Testament*, to deliuer it to his sonne *Constantius*, which he did. Thus *Arius* by his *Appeale to Cesar*, and by the cunning insinuation of his craftie confederate, an old *Court Priest*, got footing againe; and had in all likelihood mightily preuailed, but that God in justice, to that impious impostor, and in mercy to his

*Rufinus Ecc.*  
*hist. lib. 1. cap.*  
*11. & Socrates*  
*lib. 1. cap. 25.*  
*homologos*  
*homousios*  
*homousios*

*Church* and children, calling the *cause* into his *superiour Court*, cut *Arius* short, by a suddaine and strange infamous *iudgement*, euen in hot blood, as he was going with all his pompe and traine into the *Cathedrall* in *Constantinople*, in despight of the good Bishop *Alexander*, who all the night before, and that morning continued his earnest supplications to *God*, prostrate in the *Temple*, to avert and preuent *Arius* from setting his wicked foote, and proude *Standard* of triumph against *Christ*, in that sacred place, His deuout and zealous prayers were heard; and *Arius* his infamous death stricke all his traine with a shamefull amazement, and confusion. I would this example might teach the *Appeller* to tremble before that *God*, from whose *Tribunall* is no *appeale*, but by speedie flying with repentance to his *Throne of grace and mercie in Iesus Christ*. But for the *Appeale* here, let me tell you thus much by the way, which I dare be bould to auouch, that as he thinkes he hath done politickly, so I know hee hath done very poorly to *appeale to Cesar*: being such a *Cesar*, as when his many waightie affaires shall lend him leisure to view the *Appeale*, the *Appeller* will quickly find his owne errour, and haue cause to repent his *appealing* to a Prince of such dexteritie and iudgement, as in humane, so also in diuine matters,

*Astus*. Sir, I thanke you, I am satisfied in this matter. Now let me intreate you to performe your promise, in resolving some doubts, ministred in this booke.

*Orthodoxus*. If you instance any particuler, I am ready to doe my best indeauour.

*Astus*. Sir, because this Gentleman my friend, hath some more learning then my selfe, and is somewhat better acquainted with the booke, I shall intreat him to propound and obiect, and your selfe to resolute the Obiections.

*Babyloninus*. Friend *Astus*, I pray you doe not impute that to mee, which I was neuer guiltie of, as a matter of learning; yet, if as a friend you impose this taske vpon mee, to ease you, I will the more willingly vndertake it: provided

provided that where you see me faile, you will supplie, and Master *Orthodoxus* pardon. I shall onely act your part in propounding those particular points, which you say are contrarie to those, which Master *Orthodoxus* hath taught you; as being also the most materiall things in the booke.

*Afoius.* Sir, I thanke you, I desire no more.

*Babylonius.* Then to begin in order as they lye: the first thing is about the *losse of Faith and Iustification*, in the third Chapter, and so consequently of *falling away from grace totally*, in the fourth Chapter: and if *totally*, \* *possibly also, finally, without recovery*. Now although the Authour doe not auouch absolutely his owne opinion, yet hee proues the affirmatiue from the antiquitie of *Fathers*, and from the authoritie of the *Church of England*, vnto whose Articles and Homelies, all the Ministers thereof haue subscribed. Now we desire your resolution herein.

Of losse of Faith, and Iustification. Of totall and finall falling from grace. \* Pap. 34.

*Orthodoxus.* True it is, that the Authour is very cautelous, in auerring any thing as his owne opinion, especially in points of such consequence; herein I commend his wit, as the Lord did the *wisdome* of the *vnjust Steward*; but his priuate conception hee fathereth vpon the *Fathers*, and his *mother Church*: yet it is to be concluded, that what he goes about to proue by the *Fathers*, and by the authoritie of the *Church of England* (though most falsly, by his forced and forged glosses) himselfe is of the same iudgement with them: and by the way, for the Articles and Homelies of the *Church of England*, wee subscribe vnto them indeed, but not to the priuate sense, which any particular man may make of them. Now for *losse of faith* (he must meane *iustifying* and *sauiing faith*, and not that faith of the *Romane Church*) hee alledgeth the 16. Article in these words, *After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne; and by the grace of God wee may rise againe, and amende our liues*. Now, in all due reuerence to my blessed mother, the *Church of England*, is it not as lawfull for me

Subscription to the Church of Englands Doctrine, not to Mr. Montagues private interpretation.

her Soane, to take her in a good sense, as for another in a bad? And if it be lawfull for me to interpret her words according to the letter, it is one thing, *recedere a gratia*, another *excidere*, one thing, *to depart aside*, as out of the way erroneously; another, *to fall quite away*, and to abandon the way; at least for the time to *fall quite away from grace*: nor doth the Article speake of a totall falling away: but of such slips, as are recovered by repentance, against the Doctrine of *Nonatus*, as it is there expressed. It being one thing to fall into *sinne of infirmities*, another, *to fall away from grace totally*. But, if by departing, be meant, a totall falling away; then how doth this accord with the Scripture, that saith, *If such as were once enlightened, &c. doe fall away, it is impossible they should be renewed againe to repentance*? Again, for the words of the Homelie alledged by the *Appealer*, they containe a wholesome admonition to pietie, and perseverance therein: but they mention no totall falling away from true and saving grace in any one particular true beleuer. Therefore, by departing, is meant some other thing, then any totall falling away from grace; so that howsoever wee embrace, and adore the generall Doctrine of the Church of England our deare Mother, yet whatsover she saith, wee must not presently take it at the first rebound, according to our private fancie, which what it affects and inclines to, it can easily, (as the corrupt stomacke) assimilate as wholesome meates, and cause them to corrupt; or, as the Naturall thinkes the bells ring that which hee imagines; so apt is mans fancie to take words, rather by the sound, then by the sense, to feede his pre-conceiued opinion: yet, as neither the Church of England, her selfe auoucheth, or concludeth any thing for Doctrine and matter of Faith, but so farre as is consonant to the word of God; so that her Doctrines are to be called, the *Doctrines of God*, rather than of the Church: so neither are we to measure her Doctrines, but by the onely line and rule of the Scriptures. But, by the Scriptures, there is either no totall falling away from grace;

The Church  
of Englands  
doctrine, no  
other then  
that of the  
Scriptures,  
Heb 6. 6,

The Churchs  
rule of faith  
is the Scrip-  
tures,

or if there be ( as from the common grace ) it must necessarily be finall too; for it is impossible, (saith the holy Ghost ) *that such as fall away, should be renewed againe to repentance.* Therefore the Church of Englands words, speaking of departing from grace, and yet of returning againe, cannot be vnderstood of a totall falling away of particular persons from true and saving grace: so it appeares, the *Appealer* hath wrested the words of the Article to his owne fancie; hee should first conclude out of the Scriptures, that there is a falling away from grace totally. But, if the Scriptures, teach the contrary, let no man fasten such a reproach vpon the Church of England, casting durt in his Mothers face, as teaching otherwise, then her heauenly Husband hath taught in his Word.

*Babylonius.* But where doe the Scriptures teach, that a man cannot fall away from grace, and *sauiug faith*, after he once hath it?

*Orthodoxus.* In many places, and that so pregnantly, and definitiuely, as the very Aduersaries of this truth confesse, it may be waued and taken indifferently either way, whither for a penny, as wee say, their Opinion, or Gods Truth.

*Babylonius.* But if Scripture say, and gainesay, how shall we beleeeue them? or how shall we reconcile them?

*Orthodoxus.* Very easily; for as there is but one truth, so if wee first pitch vpon that truth, where wee finde it clearly and positiuely layd downe in the Scripture, then whatsoeuer places of Scripture seeme to contradict, yet the sense thereof must of necessitie bee reduced to that positive truth. For the purpose, 1. Iohn 3. 9. *Whosoever is borne of God, doth not commit sinne; for his seede remaineth in him, and he cannot sinne, because hee is borne of God.* Here is set downe a positive truth; *Whosoever is borne of God, doth not commit sinne;* and the reasons are annexed; first, *for the seede of God remaineth in him;* and secondly, *because hee is borne of God, he cannot sinne.* But this seemes a hard and a darke saying. Do not Gods Saints commit sinne? yea surely,

A sure rule  
to interpret  
Scripture.

ly, for, *In many things we sinne all*, saith Saint Iohn, but the same Apostle cleares the sense, in his 5. Chapter of the Epistle. Verse 16. 17. *There is a sinne vnto death, and there is a sinne not vnto death: now Gods children commit sinne, which is not vnto death, whereof ver. 16. If any man see his brother sinne a sinne which is not vnto death, he shall aske, and he shall giue him life for them that sinne not vnto death.* But of the sinne that is vnto death, of that the Apostle speakes, ver. 18. *Wee know, that whosoener is borne of God sinneth not, that is, not vnto death.* Now Gods child sinneth not vnto death, that is, falleth not from faith (as Saint *Anstine* vnderstands this sinne vnto death) neither totally, nor much lesse finally; for the seede of God remaineth in him. The seede of God is the holy Spirit of God; by which, as a holy and liuing seede, wee are begotten and borne of God. This seede is that *annoynting*, whereof the Apostle speakes, 1. Iohn 2. 27. *The annoynting which ye haue receiued of him, abideth in you, and therefore ye shall abide in him*; And ointment we know, preserueth euen dead bodies from putrefaction: Therefore none shall be able to seduce you, v. 26. Now, if the *annoynting* abide in vs, if the seede of God remaine in vs, how then can we fall totally, much lesse finally from grace, for the Spirit of grace remaineth in vs, (and being once receiued, it abideth with vs) Gods regenerate cannot so degenerate, as by falling from grace, to cease to be his sonnes. He that is of the blood royall, yea who is descended immediately from the Kings owne loynes, cannot cease to be the Kings sonne: for the seede and blood of the King is in him. And yet, though a Kings sonne may degenerate from his Fathers vertues, notwithstanding his fathers blood bee in him, yet the begotten of God, as they haue his seede alwayes remaining in them, so it is an actiue, quickning, and a pregnant seede, springing up to life eternall, wherein Gods child groweth in grace, till he be a perfect man in Iesus Christ.

Again, this seede of God is immortall, as the Father is immortall. Now as a mortall father begets a mortall sonne: fo

Aug. de corrept.  
& grac. cap.



So the *immortall* God can beget no sonne, but is *immortall* as his Father is. It is impossible for the *immortall* God to dye, no not for a moment. Of this nature also is the borne of God; hee cannot fall away *totally*, that is dye in his spirituall life, no not for a moment, for he is, borne of that Father, the seede of that God remaineth, abideth in him, and neuer departeth from him, which is *immortall*, and cannot dye. This truth, that the borne of God are preferued from euer falling from grace, is confirmed by many other cleare places of the Scripture, if time would permit to recit them.

Now, this being so cleare a prooffe, if any places of Scripture seeme to be opposite, they are so onely in sound, not in sense. For prooffe, the Scriptures are full of admonitions, (the onely prooffes that they bring for their opinions against the positieue truth) to take heed of falling away from the grace of God, as *Heb 12. 13*, So *1. Cor. 10. 12*. He that thinks he standeth, let him take heed least he fall; and the like: also of exhortation, if any man be fallen, as *Ezech. 18*. and elsewhere; all which places must not so be taken, as if Gods children did any time fall away *totally* from grace: but they are as so many Preferuatiues and Antidotes, as so many directions to keepe Gods childe in his way; they are a part of those meanes which God hath ordained to preferue vs in the way from falling. Hereupon I remember, Saint *Augustine* saith excellently, (alledging *Aug. de corrup.* these words, *Ren. 3. 11*. Tene quod habes, &c. Hold that *Ec. cap. 13*. thou hast, least another take thy Crowne) now that these things are so spoken, euen to the Saints that shall perseuere, as if it were uncertaine that they shall perseuere, they ought not to heare this otherwise, to whom it belongeth, not to be high minded, but feare. Hence also it was said to the Apostles, If ye shall abide in me; him selfe speaking it, who knew full well that they would abide in him: And by the Prophet, If ye be willing, and will hearken vnto mee: when him selfe knew in whom hee would worke, euen to will. And many such things are spoken for the vtilitie and profit of this secret, least any should be pushed

fed up, but that all, even those that runne well, should feare. So he. Nothing can be added to it.

Againe, when wee reade of any Apostates, and such as make shipwrake of faith, 2. Tim. 2. *Himeneus* and *Alexander*, and the like: then haue recourse to that saying of Saint *Iohn* 1. 2. 19. where speaking of Antichristian reuolters, he saith, *They went out from vs, but they were not of vs; for if they had beene of vs, they would no doubt haue continued with vs; but they went out, that it might be made manifest, that they were not all of vs.* For there is a common temporarie faith, a common grace, a common illumination, whereof the Apostle speakes, *Heb. 6.* from which men may fall away totally and finally, as *Iudas*, and *Iulian*, and others: but the saving grace, the iustifying faith, which is proper to Gods elect, is of the foundation of God, which standeth sure, vpon which, they that are built, shall neuer fall away, as *Aquinas* in *Rom. 8.* ver. 30. whom he hath iustified, them he hath glorified.

To this purpose, I remember a saying or two of Saint Augustine: (a) *Fides Christi, &c.* The faith of Christ, the faith of Christian grace, namely, that faith which worketh by loue, being put in the foundation, permits none to perish. And in another place, (b) *Nec nos moueat, &c.* Nor let it moue vs, saith he, that God doth not giue this perseuerance to some of his sonnes: For there are some, who because of a temporarie grace receaued, are called of vs the sonnes of God, and yet with God they are not so; of whom *Iohn* speaketh; *They went out from vs, but they were not of vs, they were not of the number of sonnes, no, not when they were in the faith of sonnes: For the sonne of promise perisheth not, but the sonne of perdition. Those were of the multitude of the called, not of the small number of the elect.* And againe, in the 9. Chapter, reciting Christs words. *Si manseritis in verbo meo, &c.* If yee abide in me, then are yee my Disciples indeed, he saith, Therefore because they had not perseuerance, as also being not Christs Disciples indeed, so neither were they the sons of God indeed; even then when they seemed to be, and were called so. Therefore

(a) Aug. de fide  
& operibus cap.  
16. Tom. 4. |  
(b) August. de  
corrupt: & gra-  
tia. cap. 12.

Esq. cap. 9.



fore we call those both the elect Disciples of Christ, & the sons of God, because they are so to be called, whom being regenerate (to wit sacramentally, and in our account) we see to liue godly: but then they are indeed, that which they are called, if they abide in that, for which they are so called. But if they haue not perseuerance, they are not truely called that, which they are called, and are not. Thus we see Saint *Augustine* following the rule of Gods word, hath truely layd downe the state of the perseuerance of Gods Saints in faith and grace; distinguishing all along betweene *sauiing grace*, and *temporary grace*; betweene *iustifying faith*, and *common historicall faith*; betweene the outward ordinarie calling of Christians, and the inward effectuall calling; betweene the externall regeneration, and the interuall; betweene the sons of God in mens account, or in appearance, and those in Gods account, and in truth.

Note.

And in this sense, not otherwise, is that to be vnderstood, which the *Appealer* vrgeth, of all that are baptized, of whom we professe, wee belecue that they are regenerate, and in the state of grace; who, comming afterwards to liue lewdly, and so to dye, the Author by their example would proue, both a totall and finall falling away from grace. True it is, that Baptisme is called regeneration, but Sacramentally; and so all children baptized are said to be regenerate, and so generally we belecue they are saued, while we iudge them to be in the state of grace, in regard of the common sacred Ordinance of God, which is alwayes effectuall, if it be accompanied with the effectuall and inward working of the Spirit of God, and receiued by a *sauiing faith*, wrought by the same Spirit. I say, all children duely baptized, we belecue to be made the members of Christ, and heires of the Kingdome of heauen, and to be saued, dying before the committing of any such sinnes, as might giue vs occasion to iudge and belecue the contrary. This is the pious faith of the Church, and of Christians. Yet though in our accompt, many are called, by receiuing the out-

Baptisme is  
called rege-  
neration Sa-  
cramentally.

ward Ordinances of God, and the externall ordinary meanes of saluation: notwithstanding in Gods account, *few are chosen*. And the *chosen* are onely those that are truly saued in Gods account, *The Lord knoweth who are his*. As aboue, Saint *Augustine* speaking of the impious, after baptisme, saith, *Euerunt isti, &c. Such were of the multitude of those that be called, not of the small number of the Elect*.

*Babylonini*. But Saint *Aug*: (as our Authour alledgeth him, both in this booke, and in his *Gagge*) deliuereth it, as an Article of the Creede, (*Credendum est, quosdam de filijs perditionis, non accepto dono perseuerandi usque in finem, infide qua dilectionem operatur, incipere vinere, & aliquandiu in fide, & fideliter vinere, & postea cadere*) &c. That some may fall away quite from that *faith*, which worketh by love. And you see the words there, *IVSTE ET FIDELITER*, and, *postea CADERE* are set downe in Capitall letters, as being most remarkable.

*Orthodoxus*. It is a faire flourish indeed; I remember the place quoted in his former booke: nor doth hee in this, vary from that. But I must tell you, the Authour (besides his misquoting of the \* booke) hath not dealt altogether so squarely with Saint *Augustine* herein; as hauing broken off the chiefe corner of this stone, which else would stand firme and vniforme, with the entire fabricke of Saint *Augustines* building. For Saint *Augustine* speaking there of perseuerance, and to admonish the truly faithfull to be the more carefull in the constant pursuit of it, he setteth downe the sentence, thus; *PROPTER HUIUS UTILITATEM SECRETI*. (Which words the *Appealer* leaues out) *credendum est, &c.* Which words are the maine qualification and seasoning of the whole sentence; that is, in regard of the benefit of this secret, *Credendum est, &c.* Which we may translate, we are to suppose, as well as, we must beleue. But if we *must* beleue it, it is, *Propter huius utilitatem secreti*; a phrase which St. *Augustine* often useth vpon this purpose. And wherefore

\* He quotes the booke, *De bono perseuerantia*, for the Booke, *De corrupti. & gratia*. St. *Augustine* gueldd by the *Appealer*.

fore would Saint *Augustine* haue vs to thinke or beleuee so? but to containe vs the better within the bounds of feare and humilitie, in regard of our humane frailtie, as he specifies both a little before, and after this sentence. And elsewhere he saith expressly to the purpose, \* *God iudged* <sup>*Aug de bono*</sup> *it better to mingle some, that should not perseuere, among the perseuerer.* <sup>*cap. 8.*</sup> *certaine number of his Saints, that they for whom securitie in the temptation of this life is not expedient, might not be secure.*

*Bablonius.* But Saint *Augustine* saith, that a man may fall from that faith which worketh by loue, and so dye in that fall.

*Orthodoxus.* Besides the former qualification, *PROPTER HVIVS VTLITATEM SECRETI*; and besides our former allegations out of Saint \* *Augustine* <sup>*\* Aug. de cor. rept. & grat. cap. 7.*</sup> he doth in another place speake conclusiuely, with an asseueration, saying, *The faith of those which worketh by loue, doth in very deepe, either not faile at all; or if there be any, whose faith doth* \* *faile, it is repaired before this life be ended,* \* *He saith nor,* *and the iniquitie which came betweene, being blotted out,* <sup>*whose faith*</sup> *perseuerance is reckoned euen vnto the end* <sup>*doth fall totally away;*</sup> *Now, if this be true, that faith working by loue, either faileth not at all; or if it doe any whit faile, it is repaired in time:* <sup>*expressing the same*</sup> *then his former speech of the falling away from faith working by* <sup>*thus: ibid. Et si quando exor-*</sup> *loue, is to be vnderstood not really of true faith working* <sup>*bitant electi, correpti emendantur, & in uiam, quam reliquerant, redeunt.*</sup> *by loue, but as it is in appearance to our sense, as he saith formerly of the sonnes God. Yea, Saint Augustine is so copious in this point of perseuerance of Gods Saints, that I maruell any man, that read Saint Augustine of these points,* <sup>*liquescent, redeunt.*</sup> *would euer meddle with him in this matter, to wrest one bare mangled testimonie, against so many pregnant proofes of this truth.*

And to conclude this clause with Saint *Augustine*, who saith nothing but vpon the expresse ground of Scripture; *Christ saying, (saith he) \* Rogami pro te, &c. I haue prayed* <sup>*\* Aug. de cor. rept. de gra. cap. 12.*</sup> *for thee that thy faith faile not: let vs vnderstand, as spoken to him which is built vpon the Rocke; and so the man of God,* *not onely because he hath obtained mercy, to be faithfull, but*

also

also because faith it selfe doth not faile; He that glorieth, let him glory in the Lord. And againe, God doth worke in his Saints a will to perseuere; that because they shall not perseuere, vnles they both can, & will; therefore both the power & will of perseuering, is by the bountie of Gods grace giuen vnto them: therefore the weakenesse of mans will is helped, that by Gods grace it might be firmly and inseparably upholden; & therefore, though weak, yet it should not faile, nor be overcome by any aduersitie. And he that holds the contrary, hee calls him, *Inimicum gratia Dei*, An enemy to the grace of God.

*Babylonijs.* But iustifying faith may be diminished, and consequently wholly abolished.

*Orthodoxus.* It doth not necessarily follow; Faith indeede may be said to be diminished, in regard of the act, operation, externall fruites, sense and apprehension of it; but not in regard of the habit and substance of it. To illustrate this a little. The seede cast into the ground, lyes there hid, appeares not for a good space; is it therefore dead? waite a little, and lo it begins to sprout and spring forth, and by degrees commeth to a mature haruest. The sappe in the winter lyes hid in the roote, and the withered vine seemes dead with cold: yet the cold blowne ouer, and Sommer approaching, lo the goodly leaues it puts forth, and goodlyer clusters, vnto a full vintage. The Sunne eclipsed by the Moones interposition, or by some blacke cloud, from our aspect, yet wee know it keepeth his course, looseth none of his natie light the while, onely our sense misseth it, till anon it breake forth with a fresh luster and glory. The soule, while the body suffereth a kind of *deliquium*, or sowning, though now it exercise not the organicall operations of the body, yet we know the soule is intire and whole still, without any substantiall diminution: so that the body being reuiued with some *agna celestis*, the soule actuates euery organ and member of it a fresh, as before. The ship (as that wherein Christ slept) may be euen couered ouer with waues, and giuen for lost, as in the Disciples sense and apprehension:

apprehension : but Christ being awakened, and commanding a calme, the shippe came safe to the Port. The fire raked vp close vnder the ashes, though you neither see nor feele it, yet so it is preserved till the morning, to feede vpon new sewell. A man in a deepe or dead sleepe may seeme dead, but awakening, hee feesles himselfe the more refreshed after his sounder sleepe. So is faith. It is a *seede*, (though but as a *graine of mustard seede*.) well may it lye for a time, yet the while, it is but fastning the roote the more firmly to bring forth the better and more abundant fruite. It is the sappe, which in time of wintery persecutions and afflictions coucheth close to the heart roote, but the sommer of Gods comforts returning, it displayeth it selfe in leaues and fruites, shewing plainly it was not dead, though to our sense it seemed so. It is the Sunne inlightning the soule, which though ecclipsed from our sense, by some interposition of transitory temptation, yet retaines his full light, holding on his insensible course, and when this *nubecula pertransibit*, when this cloud is ouer, it sends forth new rayes of grace. It is the soule of the soule, which euen in the midst of extreame fainting of the soule, yet remaines intire, without diminution, and by the *aqua calastis* of Gods neuer failing mercy, actuates euery faculty of the soule a fresh, to the achieving of greater workes. It is the ship of good hope, which when couered with waues, sets prayers to awaken Christ a sleepe in it, who by and by *stilleth the storme*, or sends his Angell, as to *Paul*, to assure him, that none in this little barke of ours shall perish, but safely arriue vpon the hony-hauen of *Melita*, euen that true hony-flowing land of *Canaan*. It is a fire which while raked vp vnder the dead ashes of deepe contrition, though it seeme dead, yeelding neither light nor warmth, to our weake senses, yet it is but fostered for a new fire, that though *beauinesse* for sinne may indure for a night, yet ioy of faith commeth in the morning, feeding it selfe with the sewell of new workes of obedience, flaming forth in a holy conuersation. The  
faithfull

Act. 27. &amp; 28.

also because faith it selfe doth not faile; He that glorieth, let him glory in the Lord. And againe, God doth worke in his Saints a will to perseuere; that because they shall not perseuere, vnles they both can, & will; therefore both the power & will of perseuering, is by the bountie of Gods grace giuen vnto them: therefore the weaknesse of mans will is helped, that by Gods grace it might be firmly and inseparably upholden; & therefore, though weake, yet it should not faile, nor be overcome by any aduersitie. And he that holds the contrary, hee calls him, *Inimicum gratia Dei*, An enemy to the grace of God.

*Babylonijs.* But iustifying faith may be diminished, and consequently wholly abolished.

*Orthodoxus.* It doth not necessarily follow; Faith indeede may be said to be diminished, in regard of the act, operation, externall fruites, sense and apprehension of it; but not in regard of the habit and substance of it. To illustrate this a little. The seede cast into the ground, lyes there hid, appeares not for a good space; is it therefore dead? waite a little, and lo it begins to sprout and spring forth, and by degrees commeth to a mature haruest. The sappe in the winter lyes hid in the roote, and the withered vine seemes dead with cold: yet the cold blowne ouer, and Sommer approaching, lo the goodly leaues it puts forth, and goodlyer clusters, vnto a full vintage. The Sunne eclipsed by the Moones interposition, or by some blacke cloud, from our aspect, yet wee know it keepeth his course, looseth none of his natie light the while, onely our sense misseth it, till anon it breake forth with a fresh luster and glory. The soule, while the body suffereth a kind of *deliquium*, or sowning, though now it exercise not the organically operations of the body, yet we know the soule is intire and whole still, without any substantiall diminution: so that the body being reuiued with some *aqua celestis*, the soule actuates euery organ and member of it a fresh, as before. The ship (as that wherein Christ slept) may be euen couered ouer with waues, and giuen for lost, as in the Disciples sense and apprehension:



apprehension : but Christ being awakened, and commanding a calme, the shippe came safe to the Port. The fire raked vp close vnder the ashes, though you neither see nor feele it, yet so it is preserved till the morning, to feede vpon new fewell. A man in a deepe or dead sleepe may seeme dead, but awakening, hee feeles himselfe the more refreshed after his sounder sleepe. So is faith. It is a *seede*, (though but as a *graine of mustard seede*.) well may it lye for a time, yet the while, it is but fastning the roote the more firmly to bring forth the better and more abundant fruite. It is the sappe, which in time of wintery persecutions and afflictions coucheth close to the heart roote, but the sommer of Gods comforts returning, it displayeth it selfe in leaues and fruites, shewing plainly it was not dead, though to our sense it seemed so. It is the Sunne inlightning the soule, which though eclipsed from our sense, by some interposition of transitory temptation, yet retaines his full light, holding on his insensible course, and when this *nubecula pertransibit*, when this cloud is ouer, it sends forth new rayes of grace. It is the soule of the soule, which euen in the midst of extreame fainting of the soule, yet remaines intire, without diminution, and by the *aqua celestis* of Gods neuer failing mercy, actuates euery faculty of the soule afresh, to the achieving of greater workes. It is the ship of good hope, which when couered with waues, sets prayers to awaken Christ a sleepe in it, who by and by *stilleth the storme*, or sends his Angell, as to *Paul*, to assure him, that none in this little barke of ours shall perish, but safely arriue vpon the hony-hauen of *Melita*, euen that true hony-flowing land of *Canaan*. It is a fire which while raked vp vnder the dead ashes of deepe contrition, though it seeme dead, yeelding neither light nor warmth, to our weake senses, yet it is but fostered for a new fire, that though *beauiesse* for sinne may indure for a night, yet ioy of faith commeth in the morning, feeding it selfe with the fewell of new workes of obedience, flaming forth in a holy conuersation. The faithfull

A.C. 27. &amp; 28.



faithfull man, as *David*, as *Peter*, may be ouertaken with a dead sleepe of faith : but awakened by grace , his soule is inlightned , that hee sleepes not in death , but as the Sunne rising , *reioyeth as a Gyant to runne his course* with greater alacritie and vigor. Thus wee see the fruite of sa-  
 uing faith may be for a time suppressed , yet the roote not sup-  
 planted : the act of it may be suspended , yet the ha-  
 bit not lost : it may be eclipsed to our sense , yet his light  
 not lessened , or his course stayed : it may bee in a *dead*  
*sleepe* , yet *line : faint* , yet not *faile* : *sicke* yet not to *death* :  
*weather-beaten* , yet not *wracked* : *languish* , yet not *perish*.

*Babylonius.* But the famous Schollar Doct<sup>r</sup> *Ouerall*  
 (alledged by the Authour) late Deane of *Pauls* and Bi-  
 shop of *Norwich* held , that a man might *fall from grace*,  
*into the very state of damnation*, and so remaine vnder *Gods*  
*wrath*, till hee did *reouer*. Yea, that he auouched this to  
 his late Maiestie , and what concertations he had with  
 other Doct<sup>r</sup>s in the Vniuersitie about it.

*Orthodoxus.* If wee take vp all the *Appeller* saith  
 vpon trust , without further examination , we shall reckon  
 before our host , for hee playes the shuffler egregiously.  
 Nor will he ( I perceiue ) to saue his owne *stake* , sticke to  
*pawne* the best *credit* of the most famous of our Church,  
 for the *securitie* of his most shamelesse slaunders of the  
 truth. And if we had not all the better *euidence* to con-  
 uince him , he would carry it away hand smooth with  
 downeright daring. Pardon my zeale herein. I cannot  
 but be moued, when not onely *Gods cause*, and *glory* (then  
 which nothing ought to be more precious vnto vs , ) but  
 also the credit of our learned and reuerend Fathers is so  
 traduced. But the summe of the Conference before the  
 Kings Maiestie at *Hamprou Court* , now newly published  
 in print , will tell vs the plaine truth of the matter. And  
 that wee may not with the *Appeller* falsifie the truth , in  
 dealing by halves : I will giue you the intire words of  
 that worthy Deane and reuerend Bishop , as they are set  
 downe in the 42. page of that booke : Namely, that who-  
 soeuer

"soeuer ( although before iustified ) did commit any  
 "greuous sin, as adultery, murder, treason, or the like,  
 "did become *ipso facto*, subiect to Gods wrath, and guil-  
 "tie of damnation, or were in state of damnation ( *quoad*  
 "*praesentem statum* ) vntill they repented; adding herevnto,  
 "to, that those which were called and iustified, accord-  
 "ing to the *purpose* of Gods *Election*, howsoever they  
 "might, and did, sometime fall into greivous sinnes, and  
 "thereby into the present state of wrath and damnation:  
 "yet did never fall, either totally from all the graces of  
 "God, to be vterly destitute of all the parts and seede  
 "thereof, nor finally from iustification, but were in time  
 "renued, by Gods Spirit vnto a liuely faith and repen-  
 "tance, and so iustified from those sinnes, and the wrath,  
 "curse, and guilt annexed therevnto, whereinto they are  
 "fallen, and wherein they lay, so long as they were with-  
 "out true repentance for the same.

Doe we not see plainly here how hee distinguisheth  
 betweene a *common iustification* in regard of the externall Doctor Overall  
 and ordinary meanes of the *Word* and *Sacraments*, and the freed from the  
*true and reall iustification*, according to Gods *purpose*? yet Appeales wrest-  
 in the first, he maketh no mention of a *total fall* away. ings.  
 Or if the *Appeller* will contend, that so much is implied,  
 wee will not contend for that, for such as are not truly  
 and really *iustified*, according to Gods *purpose*, but onely  
 according to the externall *vocation*, no marvaile if they,  
 both *totally*, and *finally* fall away. But for those, that are  
*iustified according to Gods purpose*, to wit, the *elect* and *pre-*  
*destinate vnto life*, he saith expressely, that *though they may*  
*and do fall into greivous sinnes: yet they neuer fall, either to-*  
*ally, or ( much lesse ) finally from the grace of God; but are*  
*in time renewed, by Gods Spirit, vnto a liuely faith, and repen-*  
*tance.* A golden speech, which all the *Appealers* chemicall  
*counterfeit Philosophers stone*, cannot so easily transmute in-  
 to his base copper *alchemy* coyne, how brauely and boldly  
 soever he *brasse* it on; according to his rule, *Calumniare*  
*audacter, aliquid harebit.*

Reasons of the  
Saints perseu-  
rance.

1 Reason.

Aug de bono per-  
seuer. cap. 2.

2 Reason.

Rom. 11. 29.

3 Reason.

To conclude this point of *perseuerance* in true *grace*; it stands firmly built vpon sure grounds, and euident reasons; set downe in the Scriptures, such as no wit of man, or Deuill, can ouerthrow. For the purpose; one reason of the *elects perseuerance* in *grace* vnto *glory*, is taken from the nature of that holy *fear*, which God puts in the hearts of all his faithfull ones: as *Ier. 32. 39, 40.* where the Lord saith; *I will giue them one heart, and one way, that they may feare me for euer, &c. And I will make an euerlasting coven-  
nant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.* So here is a double reason of the Saints perseuerance; first on Gods part, He will not turne away from them to doe them good, and that by an eternall coven-  
nant. And secondly, they shall not depart from him. Vpon which words, Saint *Augustine* saith, (*Quod quid est aliud, quam talis ac tantus eris timor meus, quem dabo in cor eoru, ut mihi perseueranter adhæreant*) which what is it else, but that my feare, which I will put in their hearts, shall bee such and so great, that they shall perseueringly cleaue vnto me.

A second reason is alledged, *Iob. 13. 1* drawne from the immutabilitie and eternity of Christs loue to his elect, saying, *Having loued his owne which were in the world, he loued them, vnto the end.* \* And as the Apostle saith, *The gifts and calling of God are without repentance.*

A third reason of the Saints perseuerance, is taken from the power of Christ, and of the Father, *Iob. 10. 28.* where Christ saith, *I giue vnto them, (to his sheepe) eternall life, and they shall neuer perishe, neither shall any man plucke them out of my hand. My Father which gaue them mee, is greater than all, and no man is able to plucke them out of my Fathers hand, I and my Father are one.* And Saint Peter saith, *we are kept by the power of God through faith vnto saluation. 1. Pet. 1. 5.* And the Prophet *Dauid* shewed by this reason, that the righteous shall neuer fall totally away, because Gods hand euer supporteth them, as *Psal. 37. 24.* *Though bee fall, bee shall not bee utterly cast downe; for the Lord upholdeth him.*

With

with his hand. Which place *Aquinas* applies to the same purpose, in *Rom. 8.*

A fourth reason, from the will of God, *Ioh. 6. 39.* This is the Fathers will which hath sent mee, that of all which he hath giuen me, I should loose nothing, but should raise it up at the last day. And, this is the will of him that sent mee, that euery one which seeth the Sonne, and beleeueth on him, should haue everlasting life, and I will raise him up at the last day.

4 Reason.

A fifth reason, drawne from the efficacie of \* *Christs* prayer, *Ioh. 17. 20:* and so to the end of the Chapter.

\* Exemplified also in *Christs* prayer for Peter mentioned

A sixth reason, from the impossibilitie of seducing the Saints from *Christ*, by *Antichrist* and false Prophets. *Mat. 24. 24.*

a little before, and applied by St Aug. to all the faithfull.

A seventh reason, from regeneration, and the perpetuall mansion of Gods Spirit in all the faithfull, *1. Ioh. 3. 9.* Whosoener is borne of God, sinneth not, (that is, nor vnto death; as *Chap. 5. 16.*) For his seede remaineth in him, and he cannot sinne, because he is borne of God,

6 Reason.  
7 Reason.

An eight reason, from the infallibilitie of Gods knowledge of all his, called, Gods foundation, *2. Tim. 2. 19.* The foundation of God standeth sure, hauing this seal, The Lord knoweth them that are his, whereupon Saint *Augustine* concludeth thus, If the elect may perish and fall away, then God may be deceived. But God cannot be deceived; therefore his elect cannot perish, nor fall away. And if at any time the elect doe exorbitate, or decline out of the way: vpon reproofe, they are reformed, and returne into the way, from which they had digressed; As *Aquinas* cites the glosse on *Rom. 8. verse 28.* *Vsq; adeo &c.* To such as loue God, he doth so cause all things to cooperate for good, as if any of them stray or struggle, euen this also he causeth to turne to their further good; yea, euen their sinnes cooperate to their greater good, in causing them to walke more humbly and carefully.

8 Reason.

Et si quando exorbitant electi corriguntur & inuiam quam reliquerant, redeunt. Aug. de corrupt. & grabat.

A ninth reason, is from the inseperable union betweene *Christ*, and euery true beleener. *Christ* himselfe expresseth this sweetly, applying it as a speciall tye, and token of the Saints continuance in him. *Ioh. 17. 20.* I pray not

9 Reason.

Reasons of the  
Saints perseue-  
rance.

1 Reason.

Aug de bono per-  
seuer. cap. 2.

2 Reason.

Rom. 11. 29.

3 Reason.

To conclude this point of *perseuerance* in true *grace*; it stands firmly built vpon sure grounds, and euident reasons; set downe in the Scriptures, such as no wit of man, or Deuill, can ouerthrow. For the purpose; one reason of the *elects perseuerance* in *grace* vnto *glory*, is taken from the nature of that holy *seare*, which God puts in the hearts of all his faithfull ones: as *Ier. 32. 39, 40.* where the Lord saith, *I will giue them one heart, and one way, that they may feare me for euer, &c. And I will make an euerlasting covenant with them, that I will not turne away from them to doe them good, but I will put my seare in their hearts, that they shall not depart from me.* So here is a double reason of the Saints perseuerance; first on Gods part, He will not turne away from them to doe them good, and that by an eternall covenent. And secondly, they shall not depart from him. Vp-

on which words, Saint *Augustine* saith, (*Quod quid est aliud, quam talis ac tantus erit timor meus, quem dabo in cor eorum, ut mihi perseueranter adhæreant*) which what is it else, but that my seare, which I will put in their hearts, shall bee such and so great, that they shall perseueringly cleaue vnto me.

A second reason is alledged, *Ioh. 13. 1* drawne from the immutabilitie and eternity of Christs loue to his elect, saying, *Having loued his owne which were in the world, he loued them, vnto the end.* \* And as the Apostle saith, *The gifts and calling of God are without repentance.*

A third reason of the Saints perseuerance, is taken from the power of Christ, and of the Father, *Ioh. 10. 28.* where Christ saith, *I giue vnto them, (to his sheepe) eternall life, and they shall neuer perishe, neither shall any man plucke them out of my hand. My Father which gaue them mee, is greater than all, and no man is able to plucke them out of my Fathers hand, I and my Father are one.* And Saint Peter saith, *we are kept by the power of God through faith vnto saluation. 1. Pet. 1. 5.* And the Prophet *Dauid* shewed by this reason, that the righteous shall neuer fall totally away, because Gods hand euer supporteth them, as *Psal. 37. 24.* *Though hee fall, hee shall not bee utterly cast downe; for the Lord vpholdeth him.*  
with

with his hand. Which place *Aquinas* applies to the same purpose, in *Rom. 8.*

A fourth reason, from the will of God, *Ioh. 6. 39.* This is the Fathers will which hath sent mee, that of all which he hath given me, I should loose nothing, but should raise it up at the last day. And, this is the will of him that sent mee, that euery one which seeth the Sonne, and beleueth on him, should haue euermore lasting life, and I will raise him up at the last day. 4 Reason.

A fifth reason, drawne from the efficacie of \* *Christs* 5 Reason.  
prayer, *Ioh. 17. 20.* and so to the end of the Chapter.

A sixth reason, from the impossibilitie of seducing the Saints from Christ, by *Antichrist* and false Prophets. *Mat. 24. 24.* \* Exemplified also in Christs prayer for Peter mentioned a little before, and applied by St Aug. to all the faithfull. 6 Reason. 7 Reason.

A seventh reason, from regeneration, and the perpetuall mansion of Gods Spirit in all the faithfull, *1. Ioh. 3. 9.* Who soeuer is borne of God, sinneth not, (that is, not vnto death; as *Chap. 5. 16.*) For his seede remaineth in him, and he cannot sinne, because he is borne of God,

An eight reason, from the infallibilitie of Gods knowledge of all his, called, Gods foundation, *2. Tim. 2. 19.* The foundation of God standeth sure, hauing this seale, The Lord knoweth them that are his, whereupon Saint *Augustine* concludeth thus, If the elect may perish and fall away, then God may be deceived. But God cannot be deceived; therefore his elect cannot perish, nor fall away. And if at any time the elect doe exorbitate, or decline out of the way: vpon reproofe, they are reformed, and returne into the way, from which they had digressed; As *Aquinas* cites the glosse on *Rom. 8.* verse 28. *Usque adeo &c.* To such as loue God, he doth so cause all things to cooperate for good, as if any of them stray or struggle, euen this also he causeth to turne to their further good; yea, euen their sinnes cooperate to their greater good, in causing them to walke more humbly and carefully. 8 Reason.

A ninth reason, is from the inseperable union betweene Christ, and euery true beleener. Christ himselfe expresseth this sweetly, applying it as a speciall tye, and token of the Saints continuance in him. *Ioh. 17. 20.* I pray not



for these alone, but for them also, which shall beleue in mee, thorow their word, that they may all be one, as thou Father art in mee, and I in thee; that they also may be one in vs. And that glory, which thou hast giuen me, I haue giuen them, that they may be one, euen as wee are one. I in thee, and thou in mee. that they may be made perfect in one. So that as not a bone of his naturall body was broken: so neither a bone of his mysticall body. For hee keepeth all his bones, not one of them is broken. Psal. 34. 20. Not a haire of their head shall perish, that are his members.

I will adde but one reason more, of many, vsed in Scripture, to confirme the Doctrine of the Saints perseuerance, and it is taken from Gods eternall election and effectuall vocation of his elect vnto eternall life: As Rom. 8. 30. Whom he did predestinate, them he also called: and whom hee called, them also he iustified; and whom he iustified, them hee also glorified: This is such a golden chaine, as all the Diuels of hell can neuer breake. Christ vseth the same reason, Ioh. 15. 16. Yee haue not chosen mee, but I haue chosen you, and ordained you that you should goe, and bring forth fruite, and that your fruite should remaine: which place Saint Augustine sweetly applyeth to Gods eternall election, whence springeth the perseuerance of his elect, whose fruite remaineth for euer. As also the same Augustine applieth that o-

ther place to the Romans, to the Saints perseuerance, and onely to the elect Saints, quorū ita certus est numerus, &c. whereof the number is so certaine, that none of them can perish, no more then any of the reprobate can be saved. And so hee concludes the Saints perseuerance, from the foundation of Gods eternall election, and predestination. Quis &c. What one could be ordained to eternall life, but with the gift of perseuerance? This is the Doctrine also of the Church of England, Artic. 17. So then, if God cannot breake his euerlasting covenant, with his people; if his sauing feare be such, as to whom it is giuen, it will not suffer them to depart from God; if Gods loue in Christ to his owne be immutable and endlesse; if Christs power and his Fathers be so great, that

Aug. de predest.  
lib. 1. cap. 17.

Aug. de predest.  
sanctorum. lib. 1.

& de fide ad P.

Dia. contrā cap. 3.

Aug. de corrept.

& gra. cap. 13.

Quis in aeternū

vīuā potuit ordi-

nari, nisi perse-

uerantia dono?

\* Aug. de corrept.

& gra. cap. 6.



that none can *plucke* his *elect* out of his *hands*; if it be the *Fathers will*, that none of his *elect* shall *perish*, but haue *euernall life*; if *Christs prayer* for his *elect* cannot bee in vaine; if it be *impossible* for all Antichrists power and policie, and *lying wonders*, to *seduce Gods elect*; if the *perpetuall residence* of Gods *holy Spirit* in his *regenerate*, *preserve* them from sinning *unto death*; if Gods *infallible knowledge* of his owne cannot be *deceiued*, but *remaineth* as a *sure and sealed foundation*; if all things *cooperate* for their good, and nothing can *seperate* them from the *loue of Christ*; if Gods *eternall election* and *predestination* of his, to *grace*, and so to *glory*, cannot be *frustrate*: then who dare be so bold, as to *affirme*, that the *Saints* may *fall away*, either *totally*, or *finally from grace*, and so *fall short of glory*.

*Babylonius.* But my Authour instanteth two examples of *totall falling away from grace*, the one of King *Dauid*, the other of the prime Apostle *Saint Peter*, now if these did *fall totally from grace*, at least for a time, then is it possible for any in the *state of grace* to *fall totally* from that state, and so come short of *finall perseuerance*. And to proue their *totall fall*, he argueth thus; *Peter fell; now if he fell, hee must needs fall totally or finally: for Cedo tertium.* And (saith hee) *if Dauids and Peters repentance had bene prementend by death, they should haue perished eternally.* And you know, that a supposition must necessarily imply a possibilitie of the thing supposed; else it were absurd; so that it was *possible*, they might haue bene *prementend by death*, before they had *repented*, and so haue *perished eternally*. As the Authour saith elsewhere, \* *Cap. 4. that it is possible for the fallen away to rise againe: possible, but not certaine and necessary.*

*Orthodoxus.* By mentioning this last speech of the *The Appaler* Appaler, you giue mee occasion to call to minde, a flat contradiction of his in that place, to what he had said before, *Cap. 2. his words* (as I remember) bee these; *Doth Arminius maintaine, touching finall perseuerance, that some-*

time she called and elect of God, the chosen ones, and iustified by faith, such as Peter was, though they doe fall totally for a time, shall yet recover necessarily againe, and not fall away finally, or forever? If this be Arminianisme, and so his conclusion, then therein he (to wit, the Appealer) holdeth with Arminius. Yet in his foresaid fourth Chapter hee contradicts himselfe, and saith, that the recovery of such is possible, not certaine, and necessary. Is he such an enemy to perseverance, as himselfe will not perseure longer in his owne opinion? Or rather\* will hee be an Arminian by holding with Arminius a totality of the elects falling from grace for a time, with a necessitie of their recovery, than an orthodox Christian, while he alloweth onely a possibility, but no certaintie and necessitie of recovery? *Oporet Appellatorem esse memorem.* But for that the Appalers

two instances of *David* and *Peter*, I deny that they fell totally. Fall they did both, and that fearefully; yet not totally? Neither of them. Is there no other kinde of fall? not a third? yes, there is a fall, whereby a man gets some hurt in a limbe, as *Mephibosheth* did: and there is a fall, whereby a man breakes his neck, as it befell old *Eli*: and there is a fall, wherein a man is stricke stone dead for a time, as befell *Entychus*. Now, if by *Elies* breake-neck fall, may be exemplified, the finall falling away; and by *Entychus* his fall, the totall falling for the time: why not as well by *Mephibosheths* fall, may we conceiue of such a fall of Gods Saints, as whereby they may bruise, or breake some limbe, and not necessarily with *Entychus*, so to fall from the third Iost, as falling totally to be stricke stone dead: or with *Eli* to breake their necks, by falling away finally and irrecoverably; as *Lucifer*, that fell from the third heauen. Now we say, that the fall of *David* and *Peter*, was like that of *Mephibosheth*, whereby they did breake or bruise a limbe, the scar whereof they might carry to their graue, though by Gods oyle, and wine of grace and mercy, they were eithoones recured, and recovered. Againe, a member, bruised, or broken, or put out of ioynt, cealeth not instantly

*Dauids* and *Peters* fall, not totally.

2 Sam. 4.

1 Sam. 4.

Acts 20. 9.

to be a member of the body; nor is it by and by cut off from the body, vnlesse it be incurable, and endanger the whole. *Immedicabile vulnus Ensis recidendum est, ne pars sincera trahatur*, as that incurable sinne against the holy Ghost, and that, committed with a high hand, with a full consent, and malicious contempt of the blood of the covenant &c. as that *Heb. 6.* which sinne is *impossible to be renewed by repentance*; such a grangreend member is cut off. Now *Dauid* and *Peter* were the members of Christ, they were wounded by agreeuous stroake of sinne, yet such as was curable, and so during the maladie, they were not cut off from Christs body, but still continued members, though sicke for the time, nor totally fallen, or cut off. The Prophet *Dauid* himselte, inspired by Gods Spirit, sets downe a notable and manifest difference betweene fall and fall; hee saith of the righteous, of the *iustified by faith*, of the *elect*, *Though he fall, he shall not be utterly cast downe*; for the Lord upholdeth him with his hand. *Psal. 37. 24.* Though hee fall; therefore the righteous may fall: yet though he fall, he shall not be utterly cast downe; therefore he shall not fall totally or finally: not totally; for that is to be utterly cast downe; for the time at least. Not finally; for that is, to be utterly cast downe, to wit, for ever. But, if by beeing utterly cast downe, the Appealer would haue, not the totall fall ment, but the finall; let him remember, that as he saith in one place, he is of the minde with *Arminius*, that the *elect* may fall totally from grace for the time: so he saith in another, that their recovery is possible, not certaine and necessary. Contrary to *Dauid* heere, who saith, *Hee shall not utterly be cast downe*, not finally fall away (if the authour will restraine it to that) but hee shall certainly recover. And he adds a strong reason, *For the Lord upholdeth him with his hand*. If the Lord uphold him with his hand, then how can he fall either finally, or yet totally, which in either were to be utterly cast downe? The Comparison. manner of speech seemes to be taken from a father, holding his sonne in his hand, and to let his child see his owne

owne weaknesse, to make him vse the more warinesse, for the time to come, suffers him to fall; yet so handles the matter, as with his hand he preserues him from being vtterly cast downe. And as *Lyranus* saith on this place, *Huius autem manus suppositio est diuine gratie conseruatio; the putting vnder of Gods hand, is the preseruatio of diuine grace.*

*Obiect.* But some will obiekt, that according to the same glosse of *Lyranus* in that place, this fall is meant of a veniall sinne, not of a mortall, such as *Dauids*, and *Peters* sinne was. To which I answere, first, that the word for fall in the originall, signifieth such a fall, as when a man falleth prostrate, or flat vpon the ground; not to slip, as men account of a veniall sinne, but to fall downe all along. And for veniall sinne, we know there is no sinne committed by any seruant of God, but through *Christ* vpon repentance it is veniall, yea *Dauids* sinne, and *Peters* sinne; for they were both pardoned. And veniall, is that which may be pardoned: And there is no sinne, be it neuer so small in mans conceit, but it is mortall, deseruing death eternall: As *Adams* sinne, in eating the forbidden Apple, which to a carnall mans conceit, might seeme to be but a veniall sinne, as the *Pope* accounted it, in comparisou of the stealing of his *Peacocke*.

But first for *Dauids* sinne: it was greuous indeede; yet sinne is to be weighed, not so much by the *Act* of the sinne, as by the affection of sinning. *Dauid* and *Abab*, both committed the like sinne of murther: the fact was the same, but not their affections. *Abab* sold himselfe to worke wickednesse, *Dauid* not so; *Ababs* humiliation procured the delay of his punishment onely, not the remouall of his sinne. *Deus distulit penam, non abstulit culpam.* But *Dauid* vpon his peccani, heard, *The Lord hath put away thy sinne.* Saint *Chrysostome* compareth *Dauids* case in lusting after *Bathsheba*, to a sea-storme, sore afflicting the Marriners for the time; so that, hee suffered a vehement perturbation of his passions, during the temptatio, not knowing well what he did; & though his brittle Barke of carnall

Gloss. *Lyranus* in  
Psal. 36. alius  
37.

*Naybal.*

Sin veniall:  
mortall.

*Isaias* 3.

Difference be-  
tweene *Dauids*  
and *Ababs* sin.

*Chrys.* in 1 Cor.  
16. hom. 44.  
HOMON  
Comparison.

carnall lust, and humane frailtie went to wracke, yet the gulfe of a totall falling away, did not swallow him vp in the deepe, but vpon the planke of repentance, he did swimme safe to shore. And Saint *Augustine* saith of *Dauids* sinne: *Aug. de Doctr. Christi. lib. 3. cap. 21.* *In isto viro (in Dauid) immoderata &c. In this man (in Dauid) there was not an abode, but onely a passage of this inordinate lust: And therefore the Prophet, reprobuing it, called it a guest; for he said not, that he set before his King, but before his guest, his poore neighbors sheepe to feast withall: so that thereby* *Comparison.* *Augustine* giues vs to vnderstand, that *Dauids* inordinate lust, was not as a King to raigne, and to keep his Court of residence in his heart, but onely as a guest, comming accidentally, and lodging with him for a night, and so away. The like he saith of *Peters* deniall: *Quis ita euanescat, &c. Aug. contr. mendacium ad Cor. cap. 6.* *Who can be so vaine, as to thinke the Apostle Peter had that in his heart, which he had in his mouth, when he denyed Christ? Surely in that deniall, he retained the truth inwardly, and outwardly uttered a lye: For with his heart he beleened to righteousnessse, but with his mouth he confessed not to saluation. If therefore in Peters deniall, his faith was not lost, then certainly he fell not totallly away. And that Peters faith was not then lost, wee haue Christs testimony in his Prayer for Peter, But I haue prayed for thee, that thy faith faile not. Luk. 22. 32.* This Prayer of Christ was before *Peters* deniall of him; nay, Christs Prayer did in particular, point at *Peters* deniall, which was that very night, to preferue his faith from falling therein, though his tongue did fouly faulter. And who shall deny Christs Prayer to be effectuell? For the Father heareth him alwaies, *Ioh. 11. 42.* and if it were effectuell, *Peters* faith failed not, no, not in that his fearefull deniall; and consequently, his sinne was not a totall falling away from grace, no, not for an instant: for his faith failed not, nor finally, nor totally, nor at all. *St. Augustine* saith, *Fides eius qui edificatur super Petram, &c. Aug. de corrept. & gra. cap. 7.* His faith that is built vpon the Rocke, for which also Christ prayed, that it should not faile, doth not faile. So that the faith of the Elect faileth not, no not in the degrees, as we haue shewed.

**Babylonius.** But admit *Peters* faith did not faile, yet others faith may, for which *Christ* did not so particularly pray, as for *Peters* faith.

**Orthodoxus.** That which *Christ* prayed for *Peter*, hee did also in him pray for all the faithfull; *Peter* standing oftentimes for a type of the Church. For *Christ* faith, (*Luke* 22.31.) calling *Simon* by name, *Simon, Simon, be-hold, Satan hath desired to haue you, that he may sift you as wheat*: so that he speakes to *Simon* in the plurall number, as including all his Disciples, all his faithfull; *Satan* haib desired to haue *YOU*, that he may sift *YOU*. And in the next verse, he addes, *But I haue prayed for THEE, &c.* Where *Christ* doth more particularly apply his speech to *Peter*, to arme him the better against his approaching deniall; so that in *Peter*, hee prays for all his faithfull, as Saint *Augustine* applies it; *Dicente ergo Christo, Rogami pro te, &c.* *Christ* saying, *I haue prayed for thee, that thy faith faile not*: let vs vnderstand it to be said to him, that is built vpon the *Roocke*. And againe, more plainly in the plurall number, *Pro his interpellante Christo, &c.* For these (to wit, the called, according to his purpose) *Christ* praying that their faith faile not, without doubt it shall not faile, vnto the end. And as Saint *Augustine* in sundry places noteth, St. *Peter* beareth the person and figure of the Catholike Church; though he say not, that *Peter* is the head of the Church: so that oftentimes, that which *Christ* speaketh to *Peter* by name, is extended to all the faithfull.

Peter a type,  
not the head  
of the Church.

*August. de cor-  
rupt. & gal.  
cap. 12.*

*Ibid.*

Gods Coue-  
nant with his,  
neuer faileth;  
so that they  
neuer fall  
totally.

To conclude: these fell not totally; nor yet any of Gods Elect, such the couenant betweene them and God stands firme, and is neuer totally broken; the couenant, I meane, made by & with *Dauid* in his Circumcision, and by and with *Peter* in his Baptisme. Which couenant, on our part, is to beleue in God, and to serue him, and to loue him, with all our heart, and with all our soule, &c. Now for *Danids* and *Peters* faith, that failed not, as we haue proued. For their loue, that was (in the exercise of it) defectiue for the time, while the act of it was suspended; so that they had



had made a partiall breach of their Couenant. But *totall* it was not: for the totall breach pertaines to that sinne, which is *impossible* to be expiated by *repentance*; described, *Heb. 6.* as the sinne of *Iudas*, of *Iulian*, and the like. But *Dauids* and *Peters* sinne, was not committed out of a hatred of God; much lesse, a totall hatred of the whole soule, minde and heart; that is for *Iudasses* and *Iulians*, and all Apostaticall Reprobates. But the sinnes of Gods Elect, howsoever for the act, they may bee equall to the sinnes of the most reprobate: yet in the affection they are not; and so they make not a totall breach of their Couenant with God. Againe, the Couenant on Gods part, is a Couenant of mercy, as *Rom. 11. 27.* as also, *Ier. 31. 33, 34.* *This is my Couenant vnto them, when I shall take away their sinnes*; so that Gods Couenant with vs, is a Couenant of mercy; and mercy implyeth miserie, yea sinne it selfe; that if through humane frailtie we fall into sinne, as *Dauid* and *Peter* did, there is mercy with God, that he may be feared; who, if he should be extreme to marke what is done amisse, who could abide it? yea, totake the extremitie, were to breake his Couenant with vs, which is a Couenant of mercy. But hee is not as a strict and cruell Land-lord, who will take the forfeiture of our Lease, vpon euery the least breach. Neither is he as a Iudge, strictly to take away our inheritance from vs, onely for some flaw in the conueyance. No, our inheritance is conueyed ouer vnto vs, not according to forme of Law, or legall right: but according to the Couenant of the Gospell, which is not forfeited for euery flaw, or defect on our part. Indeece, in point of Gods strict Law, euery the least flaw forfeits all: but not so, according to the tenure of the Gospell. For, saith God, \* *I haue found Dauid my* \* *Psal. 89.* *seruant, &c.* It is spoken literally of *Dauid*, typically and mystically of *Christ*: for he is Gods first borne, higher than the Kings of the earth. Now of him, & of his seede, to wit, all his elect and regenerate, he saith (ver. 28.) *My mercy will I keep for him for euermore, & my couenant shall stand fast* with

Comparison.



With him, his seede also will  $\nabla$  make to endure for euer; &c. But if they breake my statutes, and keepe not my Commandements; then will I visit their transgression With the rod, and their iniquitie with stripes, Neuerthelesse, my louing kindnesse will I not utterly take from him, nor suffer my faithfullnesse to faile. My Covenent will  $\nabla$  not breake, nor alter the thing that is gone out of my lips; once haue  $\nabla$  sworne by my holinesse, that I will not faile David: his seed shall endure for euer. And S.  $\nabla$  John saith; If any man sin, We haue an Advocate with the Father,  $\nabla$  Jesus Christ the righteous, & he is the propitiation for our sins.

1 Ioh. 2. 1.

*Babylonius.* But say, their fall was not totall, yet fearefull it was; and such, as without repentance, would haue tumbled them downe to hell. Where is then perseuerance? where praedestination, and election, vnto grace and glory?

*Orthodoxus.* True it is, that without faith and repentance, there is no saluation; and a man dying impenitent, is damned. But, we must know, that as faith and repentance are conditions, which God hath ordained, and so requires on our part, though himselfe giue them, and worke them in vs; so they are a part of those meanes which God hath appointed to attaine the end of our saluation. And the meanes are such, so fixed and established of God, as they shall alwaies attend vpon his purpose and pleasure, in our election to grace and glory. So that as God hath in his eternall Decree pre-ordained vs vnto glorie, hee hath also pre-ordained the meanes in time, as the way vnto that glorie; so that none of his Elect shall fall through infirmitie into any sinne, as *David* and *Peter* did, but Gods grace, which neuer faileth his, shall raise them vp againe, by the renouation of their faith and repentance, before that any sodaine death shall be able to preuent them, or so, to take them out of Christs, and his Fathers hands. Neither doth the stabilitie of Gods election depend vpon the condition of our faith and repentance: but contrarywise, the condition of our faith and repentance dependeth vpon the immutabilitie

The meanes euer attend Gods Decree of our saluation, as being inseparable. God decreed the meanes as well as the end.

litie of Gods Predestination, producing all the meanes and conditions requisite to the end; as the roote of the Tree doth the branches and fruites. And this is the expresse Doctrine of the Church of England, most sweetly set downe in the 17. Article, of Prædestination and Election.

*Babylonius.* But this Doctrine, howsoever it may seeme to be true, yet it tendeth to presumption, and carnall securitie, to commit and continue in sinne. Also, *Dauids* and *Peters* sinne, if it were not a *totall falling*, it giues too much encouragement to others, to commit the like, or at least, lesse sinnes, boldly.

*Orthodoxus.* No, this doctrine appertaines properly to the faithfull penitent, that if through frailtie they haue sinned, they may not bee without hope of mercy, vpon their repentance. So that this Doctrine is an Antidote against desperation, when Gods childe, through humane frailtie is overcome with a temptation; it is a cordiall of comfort, quickening his hope vnto a godly sorrow. But if it bee, or seeme to bee a Doctrine of presumption, it is so to none of Gods Saints, who pray with *Dauid*, as to be cleansed from their *secret faults*, so to bee *Psal. 19. kept backe from presumptuous sinnes*. And where *St. Iohn 1 Ioh. 2. 1.* saith, *If any man sinne, we haue an Advocate, &c.* there hee sets a barracado against presumption in the frontire of it: *My little children, these things write I vnto you, that you sin not.* And God hath his rod likewise, to scarre his children from sinning, by presuming on his mercy; for hee saith, *If they sinne, I will visit their transgression with the rod, and their iniquitie with stripes.* Yea, Gods holy feare is in their hearts, that they shall not by presumption depart from God, as *Jeremie* speakes.

As for *Dauids* and *Peters* sinne, while we defend it, not to be a totall falling away; we doe not any way extenuate it; for they were notwithstanding great and fearefull sinnes, neither of them exemplarie to bee imitated, but altogether to be auoided. Their examples are left

The right vse  
of the Saints  
falls.

Aug. in P<sup>s</sup>al. 50,  
alias 51.

vs in Scripture, that we might imitate, not their sinne; but their repentance; sith they found mercy; not their fall, but their speedy rising againe. As the Apostle saith of such Scriptures, they are written for our learning, that wee through patience, and comfort of the Scriptures might haue hope, Rom. 15. Yea, their examples tend rather to humiliation, than presumption; for if such pillars shake, the laths may well tremble. *Lapsus maiorum, sit tremor minorum*, saith Augustine: Let the fall of the greater and stronger, bee the feare of the lesser and weaker. And to conclude with Saint Augustine this point concerning Dauids sinne, he saith, *Adulti cadere &c.* Many will fall with Dauid, but they will not rise with Dauid; therefore he is not set for a president of falling, but, if thou hast falne, of rising againe: beware thou fallest not; let not the fall of the greater, be the reioycing of the lesser, but their trembling: for this end is it set forth, for this written, for this often read and sung in the Church. Let them that haue not falne, heare, that they may not fall: and they that haue falne, let them heare, that they may get vp againe. (But saith he) *Audiunt male viuentes, &c.* Ill-liuers heare it, and seekethereby a patronage of sinning; they attend, that they may haue to defend, what they are about to commit, and not to preuent, what they haue not as yet committed: and they say to themselues; If Dauid, why not also I? Hereupon is their soule more wicked, which doing so, because Dauid did so, they doe worse then Dauid, whereas Dauid sinned not by sample: hee fell by the slip of his lust, not by the patronage of sinne: & ity: thou louest that in Dauid, which hee hated in himselfe. In a word, such ensamples stand for Sea-markes, to warne vs to decline, not to teach vs to rush vpon the Rocke. And who would, to enioy Dauids sinne, endure Gods Rod, the smart whereof went so to Dauids heart? It was a sinne dearely bought, though mercifully pardoned.

Babylonijs.

*Babylonius.* But the Doctrine of perseverance teacheth to possesse men with carnall security.

*Orthodoxus.* It may seeme so to those, that know not the true nature of *sauiug grace*, which is such, as in whom soeuer it is, it preserueth that man from all carnall security; *sauiug grace* and carnall security being opposite one to the other: as is the fore-named place of *Ieremy*, chap. 32. 40. Gods feare causeth perseverance. And Saint *Iohn* saith expressly, *He that hath this hope in him, purifieth himselfe, euen as he is pure.* So farre is a liuely hope of eternall life, from possessing him that *hath it in him*, with carnall security, the more licentiously to wallow in the puddle of sinne. It is an euill signe to that man, to whom the Truth of Christ becomes a *stumbling stone*, and a *rocke of offence*. Let such beware, lest so stumbling, they be broken, and so, lest at last this *stone* falling vpon them, grinde them to powder.

*Babylonius.* But Sir, you conclude the point of perseverance with a dangerous and difficult Doctrine of predestination; a Doctrine, which it were to be wished, might neuer bee mentioned by Diuines and Preachers: Yet the mentioning of it by you in this place, ministers vnto me a fit occasion to desire your resolution, concerning this point, it being also the next thing in order treated of by our Author.

Of Predestination, out of cap. 5. & 6,

*Orthodoxus.* Sir, you speake contradictories; first, you wish all were mute in the mention of this Doctrine, and yet in the second place, you desire me to speake my minde of it. But I pray you tell me, why you wish the mention hereof to be altogether silenced.

*Babylonius.* Because of the generall offence taken at it: for it is a *stumbling stone*, whereon many doe fall.

*Orthodoxus.* So is Christ a *stumbling stone*, and a *rocke of offence*, to many: would ye therefore haue the mention of Christ suppressed? But what if many men are offended with this Doctrine? an offence may bee vniuully taken, where it is not iustly giuen.

*Babylonius.*

*Babylonius.* But it is called by a late great Bishop of this Land, (quoted by the Author, cap. 4.) a desperate Doctrine; as himselfe also stileth it in his 7. chapter; and none (saith he) did contradict the Bishops words at that Conference.

*Orthodoxus.* I haue by this time learned to lessen my wondering, to see (which Saint Jude tells vs) a raging wave of the Sea, flaming out his owne shame; he hauing not (a) once, but so often, leapt ouer all the limits of modestie. (b) The Romanes had a custome, if the Dogs that kept their Capitoll, did barke in the day time, or causelessly at friends, and those that came to worship their Gods, cru-  
*ra suffringere*, to breake their legges. The Orator applies it to accusers. Yea, I haue knowne a poore Dog beaten by his Master, for giuing warning of Theeues approach. So easie it is to finde a staffe to beate a Dog. And yet shall (c) Censure pardon the Crow, and punish the Dove? Shall a man thus impune, lawlessly reproach Gods Truth, his Church, his children, yea, the prime Fathers of our Church, (no small scandall to our Religion) and yet bee suffered to triumph and glory in his owne shame? How? (d) The Lord Bishop of London, Doctor Bancroft, in publike audience, with much vehemency, without any checke, dislike, distaste, dissent, to stile Predestination a desperate Doctrine? Is it possible, a Bishop of the Church of England should say so? to call Predestination a desperate Doctrine? And if he did so, is it credible, that such a speech, so vehemently avoucht in a publike Assembly, should passe without hissing? And in what Assembly? surely, where were present, the most wise, learned, iudicious, pious King then in Europe, or in the whole world, the most renowned King JAMES; with many reuerend and learned Diuines. And none of these to checke such a speech? surely their honor and credit lies at the stake vpon it. But how doth it appeare, that the Bishop vttered such a speech? How? Pythagoras himselfe hath said it, M. Mountaign, the Appeller saith it. But by his leaue, by our former experience of

(a) *Quis semel  
verecundie li-  
mites transevit,  
grauiter, &c.*

(b) *Cic. Orat.  
pro S. Roscio A-  
merino.*

*Quod si luce  
quoque comes la-  
trent, cum deos  
salutatum aliqui  
uiderint, opinor  
is cuncta suffrin-  
gantur, quod  
acres sint etiam  
eum, cum suspicio  
nulla sit. Simil-  
lima est accusa-  
torum ratio.*

(c) *Dat veniam  
corui, vexat  
censura colum-  
bas.*

(d) *Appeale.  
part. 1. chap. 4.  
pag. 31.*

of his allegations, we will aske and enquire in the originall record, whether it be so or no. In the summe of the Conference, pag. 29 lin. 8. wee finde these very words, indeede, a *desperate Doctrine*. But what did he call a desperate Doctrine? *The doctrine of Prædestination?* Nothing lesse. The *Appealers* wits are too nimble, out-running his reason by many degrees. Wee must put a Remora vpon his heeles, setting downe the whole passage of that vpon

"this occasion: The Bishop of London tooke occasion Summe of the Conference, pag. 29. lin. 1.

"to signifie to his Maiestie, how very many in these dayes, neglecting holinesse of life, presumed too much of persisting of grace, laying all their religion vpon Prædestination, If I shall bee saued, I shall bee saued; which he tearmed, a desperate Doctrine, shewing it to bee contrary to good Diuinitie, and the true Doctrine of Prædestination, wherein we should reason rather *ascendenda*, then *descendenda*, thus: I liue in obedience to God, in loue with my neighbour, I follow my vocation, &c. therefore I trust that God hath elected me, and prædestinated mee to saluation: not thus, which is the vsuall course of argument, God hath prædestinated and chosen me to life, therefore though I sinne neuer so grieuously, yet I shall not be damned. Thus the words runne. Now I must confesse, I am to try the matter at the *Appealers* owne chiefe weapon, euen at the *Syntax of Grammar*, wherein he is no small Critick. He saith, that the *Relatine*, \* *which*, hath for the *Antecedent*, Prædesti-

nation. I a poore Punie say, *which*, hath for his *Antecedent*,

*Presuming too much of persisting grace, laying all their Religion vpon Prædestination, If I shall be saued, I shall be saued: Which, he tearmed a desperate doctrine.* For it is plaine, the Bishop called not *Prædestination* a desperate Doctrine; but the sinister conclusions, that carnall and impious men abusiuely draw from thence; being of the number of those *unlearned* (in the true mystery of Christ) and *unstable*, which (as Saint Peter speakes) wrest this and other 2 Pet. 3. Doctrines of the Scriptures, and particularly of St. Pauls



Epistles, to their owne destruction. Such wretched peruer-  
 zing of the Doctrine of Prædestination, the Bishop cal-  
 leth a desperate Doctrine; and not Prædestination it selfe.  
 For Prædestination, and the holy vse of it, (such as the  
 Scripture hath reuealed and described vnto vs) he calleth  
 good diuinity, and true Doctrine, laying downe very godly  
 and discretely, the right order and rule of euery faithfull  
 mans particular vse, and application of Prædestination to  
 himselfe; namely, that we labour to know we are rooted  
 in that deepe mystery of Gods Election in Christ, by the  
 fruitsof a liuely faith in all obedience. Thus, and no o-  
 therwise, doe the Scriptures teach. Thus, and no other-  
 wise, doe all orthodox Diuines, euen *Caluin* himselfe,  
 apply this Doctrine. Such the learned *Caluin* calleth  
 plaine *Hogges*, that say, If they be of the number of the  
 Elect, their sinnes shall not hinder them from attaining to  
 life. *Facessant ergo, &c.* Away therefore with such sacrile-  
 gies, which wickedly peruert the whole order of Election. And  
 hee calls also such conclusions blasphemies. So that the  
 Bishop of London, Doctor *Bancroft*, and Master *John Cal-*  
*uin*, say in effect one and the same thing, the one calling  
 the corrupt conclusions, which carnall men draw from  
 Prædestination, a desperate Doctrine: the other, the  
 blasphemies and sacriledge of Hogs and Swine, which is  
 the very doctrine of the Church of England, as it is ex-  
 cellently set downe in the Article of Prædestination and  
 Election. 17. Thus wee see the *Appariter* hath brought  
 his *Hogges* to a faire market, while through poore *Cal-*  
*uins* sides he smites the Bishop of London, Doctor *Bancroft*;  
 yea, and the whole Church of England: and through  
 all, by his vndisciplined solecisme, hee wounds Prædesti-  
 nation it selfe, while hee will needes haue it absolutely  
 called A DESPERATE DOCTRINE.

Carnall cauel-  
 lers at Gods  
 mysteries no  
 newes,

Nor is it a new thing, that carnall men stumble and  
 caull at the Doctrine of Prædestination. The *Pelagians*  
 in Saint *Augustines* time did the like. Nor can I shap  
 you a fitter answer, than hee did to them, and so to all  
 aduersaries.



aduersaries of this Doctrine of the grace of God; Num prop- *Aug. de bono per-*  
 ter malos &c. Is the truth of this Doctrine (to wit, of predesti- *seuerant, lib. 2.*  
 nation) to be forsaken, or shall it be thought worthy to be can- *cap. 16.*  
 celled out of the Gospel, because of those that are wicked & cold?  
 Let the truth be spoken, especially, where any question doth re-  
 quire it to be spoken, that they may receiue it, who are capable  
 of it; lest haply, while it is concealed, in regard of those that  
 are not able to receiue it, they who are capable of the truth,  
 whereby falshood may be detected, be not only defrauded of the  
 truth, but may be overtaken with falshood. And a little after,  
*Nonne potius est dicendum verum, &c.* Is not the truth rather  
 to be spoken, that he which can receiue, may receiue it: than  
 to be suppressed, that not only neither can receiue it; but also,  
 he that is more intelligent, may be made worse? The enemy of  
 grace is importunate, and vrgeth by al means, that it might be  
 beleueed, that it is giuen vnto vs according to our merits, and  
 so grace should now be no more grace; and yet we will not speake  
 that, which by the testimony of the Scriptures, we may speake;  
 for we feare, forsooth, lest if we speake, hee that cannot receiue  
 the truth, be offended: and we feare not, lest while we are silent,  
 he which is able to receiue the truth, may be deceiued by error.  
 For either is predestination so to be preached, as the holy Scrip-  
 ture doth euidently declare it, that in those that be predestinate,  
 the gift & calling of God may be without repentance: or els we  
 must confesse, that the grace of God is giue according to our me-  
 rits, which is the opinion & wisdom of the Pelagians. And a- *And ibid. cap. 21.*  
 gain, *cap. 21. ibid.* he saith, *Nimie cōtentionis est, &c.* It is too  
 much perversnes to cōtradict predestinatio, or yet to doubt of it.

*Babylonius.* But you know that the late wise and ju-  
 dicious King I A M E S, of famous memory, did inhibit  
 and restrain the preaching of the Doctrine of Predesti-  
 nation and Election.

*Orthodoxus.* But in what respect? His Maiestie did  
 not restraine Preachers from the liberty of preaching the  
 Doctrine of Predestination, it being a speciall part of the  
 Gospell; but rather to giue caution and direction, at least  
 to younger Ministers and Diuines, lest through want of

mature judgement, in the manner of opening that mystery, and applying of it; they might happely put a stumbling block before the injudicious and ignorant hearer, and those of weake consciences. As Saint *Aug.* denies not, but wisdom and discretion is to be used in the preaching of it. For (saith he) it is not so to be preached to the ignorant multitude, as that the preaching of it may seeme worthy of reproofe. Nam dolosi vel imperiti medici est, &c. It is the property of a deceitfull or unskilfull Physician, so to apply, even a wholesome plaister, as that either it doe no good, or else hurt. This was the minde of his Excellent Maiestie, of blessed memory, in that his Injunction, to aduise all Ministers, to play the faithfull and skilfull Physicians, in the application of so wholesome, profitable, and comfortable a plaister and Doctrine, as the Church of England calls it, Art. 17: though the *Appealer* doth flout his *Infirmers*, and those which call *Prædestination* a comfortable doctrine. *Appeale*, pag. 39. But otherwise, his Maiesty himselfe, of blessed memory, hath left his Royall Record of this Diuine Doctrine, in his learned and Diuine *Paraphrase* of the *Reuelation*, the 20. chap. in the latter end, in these words, *The Booke of life was opened to the Elect, that all those whose names were written into it, to wit, prædestinated and elected for saluation before all beginnings, might then be selected for eternall glory.*

*Babylonius.* Neither doth the Author heere simply oppose or question the Doctrine of *Prædestination* and *Election*, but as it is deliuered by the new *Diuines*, as hee calls them, to wit, *Caluin* and his fellowes, whom he chargeth with a two fold error as touching *Prædestination*. The first is, that they teach, (especially *Caluin*) that Gods eternall election and *prædestination* was *irrespective*, and absolute, without any respect or reference to *Adams* fall: The second error of *Caluin*, is, in deliuering the Doctrine of *Prædestination* in such a rigid manner, as he doth.

*Orthodoxus.* For Master *Caluin*, there needeth none other Apologic, than his owne Workes or Writings, which

*Aug. ibid.*

Comparison.

which shall euer praise him in the gate. For his *Workes*, and in summe, his *Institutions*, if a man snatch at them (as the *Egyptian dog* doth at *Nylus*, for feare of the *Crocodile*) not obseruing his grounds taken from Scripture, nor well waighing his reasons: no maruell if such snatchers, prepossessed with a preiudicate opinion, can as easily open their mouthes against such famous Authors, as the Dog can barke at the *Moone*-shine. But perhaps hee had no more quarrell to holy *Caluin*, then that fellow had to iust *Plutarch* in the *life of Aristides*, who not knowing *Aristides* by face, but onely by fame, that he was a iust man, came to him vnwittingly, to craue him to write downe his name for him, that he might, with the rest of the enuious Citizens, consent to his banishment, by their law of *Ostracismon*, because he so much excelled others in honesty. It may be, he neuer read *Caluins* *Workes*, much lesse his *Institutions*, to catechise him in the grounds of Religion. Or perhaps, hee hates *Caluin*, as *Ahab* did the Prophet *Micaiah*, because his Doctrine is altogether against his *Interim-religion*, with all his confederate *Interimists*. Or whatsoeuer is the cause. Thus did Heretickes, by catching at the outward rinde and barke of some one part of Scripture, maintaine their Heresies. But I maruell what the *Appealer* could reade or heare of Master *Caluin*, that he should write so contemptuously of him; sauing that he was a holy man, faithfull and painfull in his calling, exercised with continuall preaching, writing, watchfull prouidence in gouerning; a man of great learning, dexterity of wit, sincerity of iudgement, of great piety, equity and sobriety of life, a true patterne and president of vertue. Therefore as Christ said, *Many good works haue I done among you, for which of these doe ye stone me?* so, for which of *Caluins* vertues doth this Author tongue-smite him? The most noble and iudicious King *JAMES* of happy Memory, thought not so slightly of that learned Diuine, while he preferred his Commentaries vpo the Scriptures, before all others. It were to be wished, that the Author,

A. Gel. no. 2.  
 Attic. lib. 27.  
 cap. 15.

going about to oppose such a worthy and famous man, had imitated the heathen Academicke *Carneades*, who, intending to write against the positions of *Zeno* the Stoicke, did first purge his stomacke and pectorall parts, with *white hellebore*, lest some malignant humour possessing the stomacke, might distemper and imbitter his style, which is no lesse a disparagement to a professed Christian Divine, than was wont to be of old, to the Heathen Philosophers.

But, not the person of so worthy a man, but his opinion is inueighed against. Well, what opinion? About *Prædestination*, and *Reprobation*. But, I pray you, what is *Calvins* error about *Prædestination*?

*Babylonius*. In that he holds it to be an act of an irreflexive decree of God, ordaining some to *salvation*, others to *tortments*, without any pre-respect of good in the one, or of evil in the other, or without any reference to *Adams* fall.

Rom. 9.

*Orthodoxus*. Why, may not God doe so, if it please him? Is not his will absolute and free? And hath not the Potter power to make of the same lump, one vessel to honor, and another to dishonor? Is it not said of *Iacob* and *Esau*, *twinnnes*, newly conceived in the wombe, that before they did good or euill, that the purpose of God, according to *Electi-on*, might stand, not of *workes*, but of him that calleth, *The elder shall serue the younger*? And whatsoever God willeth, it must needs be iust. I would gladly see this place well solved. But to let that passe: What place doth your Author alledge out of *Calvin*, for this his opinion?

*Babylonius*. Out of his *Institutions*, Booke 3. chap. 21. sect. 5. you may reade his words here at large, set downe by the Author, pag. 50.

*Orthodoxus*. This place, in my simple iudgement, doth not conclude necessarily, any such opinion as hee is charged withall. For, it proueth not, that God in his eternall Decree, had no respect to the corrupt masse in *Adams* fall; Every man is created to that end, to which God hath ordained him. True, For God doth nothing, but for a speciall

ciall end. But is this *creation* meant of *Adams* first *creation*? That is not necessary. For although all men might be said to be created in *Adams* loynes, yet it is onely potentially and *seminally*. So that, if *Calvin* may as well be understood to speake of the particular *creation* of euery man in his generation, as of his generall *creation* in *Adams* loynes before his fall, charity should induce a Christian to interpret in the better part, where there is not euidence to the contrary. But what if *Calvin* doe in expresse words other where acquit himselfe of what the *Appealer* thus calumniouly chargeth him withall in this point? As indeede he doth in sundry places, where hee saith; That Gods Election and Predestination, was not without speciall respect and reference to *Adams* fall, and to the corrupt masse: as is euident in the 22. chap. of the alledged *Calu. Instit. lib. 3. cap. 22. sect. 7.* booke, and seuenth section, saying; *Queritur an natura (electi): imò qui alieni erant, trahendo suos facit.* It is demanded, whether they are by nature elect: yea, they which were strangers and aliens, by drawing them, hee maketh his owne. So that God chose them, finding them strangers. And a little after, in the same section; *Si quis roget, unde elegerit, alibi, respondet Christus, Ex mundo, quem à precibus suis excludit, ubi Discipulos Patri commendat.* If any aske, whence he chose them, Christ answereth elsewhere, Out of the world, which he excludeth from his prayers, when he commends his Disciples to his Father. If then they be chosen out of the world, and the world be meant of all the wicked, as heere; then what else can *Calvin* meane hereby, but that Gods eternall election had a speciall reference to that world of wickednesse packe vp in *Adams* sinfull loynes after his fall, out of which hee made his Election? And yet more expressly and punctually, being vrged by the Adversaries of Gods Election, in his 22. Chapter of the same Booke, and 11. section: *Fatemur communem noxam, sed dicimus quibusdam succurrere Dei misericordiam:* Wee acknowledge a common lapse in all, but we say that the mercy of God succoureth some. And he concludes with the iudgement.

Aug. Epist. 106.  
De predest. &  
gra. De bono per-  
seuer. cap. 12.

ment and words of Saint *August.* highly praising his say-  
ing; *Quum in primo homine, &c.* Seeing in the first man, the  
whole masse of mankind fell into condemnation, those which out  
of it are made vessels vnto honour, they are the vessels, not of  
their owne righteousness, but of Gods mercy: but that others  
are made to dishonour, is not to be imputed to iniquitie, but to  
iudgement. That God recompenseth due punishment to them  
whom he reprobate, and on those whom he calleth, bestoweth  
undeserued grace; he is freed from all accusation, by the exam-  
ple of a Creditor, in whose power it is, to remit one, and to exact  
his debt of the other. The Lord then can giue grace to whom  
he will, because he is mercifull; and not giue to all, because he is  
a iust Judge. By giuing to some that which they deserue not, he  
sheweth his free grace; by not giuing to all, he declareth what  
all doe deserue. For when Paul writeth, that God hath shut all  
vnder sinne, that he might haue mercy vpon all; we are to adde  
withall, that he is debitor to none, because none hath giuen to  
him first, that he should exact a recompence. And *Caluin vpon*  
*John, chap. 15. vs. 16.* hath these expresse words to confirme  
the former. *Si electi fuerunt ex mundo, &c.* If the Elect were  
chosen out of the world, it followeth that they were a part of the  
world, & separated from the rest that perish, by the only mercy  
of God. Adoreouer, by the name of World, Christ in this place,  
noteth all those, which are not regenerate by the holy Ghost.

*Caluin in Iob.*  
*cap. 15. ver. 16.*

This is so euident to cleere *Caluin* from all calumnia-  
tion concerning this point, that it retorts a iust censure  
vpon those, that taking a mans saying by snatches, and  
not reading and waighing the whole thorowly, doe be-  
wray rather want of iudgement and charity in them-  
selues, while they would clappe their owne bitter cen-  
sures, and sinister interpretations vpon others; then ei-  
ther of vssettled iudgement, or vsound learning in  
those, whom they so rashly and impiously traduce. But  
for the *Appealer*, I can blame him no more for dealing  
thus with *Caluin*, and with those whom he calls *Caluinists*,  
then he hath done with the Reuerend \* Fathers of our  
Church, fore-mentioned, as also with Saint *Augustine*, in  
the

\*As the Bishop  
of London, and  
the Bishop of  
Norwich,  
Deane of Pauls.



the forecited sentence, which according to the *Appealers* lopping of it, begins with *Credendum est, &c.* Opposing one dismembred sentence of Saint *Augustine* against the whole current of his writings in that point: as hee hath one misdeemed sentence of Reuerend Master *Caluin*, against his sound judgement, in sundry other places of his diuine volumes, expressly set downe. His doctrine being none other, but the very same with that of the Church of *England*, Art. 17. so that all the *Appealers* calumniationes cast vpon Master *Caluin*, doe strongly reuerberate and rebut vpon our deare mother Church of *England*: hee not sparing to smite her through the very loynes of her dearest children, whose names shall euer be renowned, both for learning and pietie, while the world standeth.

Now what other *irrespectiuenesse* of Gods *irrespectiue decree*, the *Appealer* would so *irrespectiue*ly fasten vpon the learned and Reuerend *Caluin*, I cannot conceiue, vnlesse he meane an *irrespectiuenesse* in Gods *prædestinating*, without any respect or preuision of their *workes*, as a grand error, which he chargeth *Caluin* with; neither would I willingly, or wittingly, conceiue or coniecture of the *Appealers* extended sense otherwise than by himselfe is not onely intended, but clearly enough expressed; as may be seene in his 7. chapter 1. part. in sundry places. But for Master *Caluin*, wee haue sufficiently cleared him from the *Appealers* calumny, notwithstanding he spend a great part of his said 7. chap. in heaping vp testimonies of Fathers; and all vpon a false surmised ground, and so all to no purpose, except to vent, (I would, to cure) the overflowing of that humour of the Gall, which hath caused his *Appeale*, to be all ouerspread with the yellow, yea, with the blacke lawndise. For Master *Caluin* holds with Saint *Augustine*, Gods election to be out of the corrupt masse: and reprobation of the rest, already condemned by that sentence of death; In the *Anythome*atest thereof thou shalt the dye death.

But for the *Appealers* owne opinion, concerning Gods



Blasphemous,  
heresie, and  
sacriledge.

N  
C

Pelagius free-  
will maintai-  
ned by the  
Appealer.

decree of election and predestination, it may not be passed by in silence. First he saith, *There must needs first be a disproportion, before there can be concerned Election, or De-relection.* What he meaneth by *disproportion*, hee tels a little after; namely, *betweene those, who now condemned in Adams loynes, God did foresee would accept of deliuerance offered them, in, and by Christ; and the rest, whom he foresaw, would reiect this deliuerance.* His very words are, *God our of his mercy, &c. stretched out to them* (that is, to all, now condemned in Adams loynes) *deliuerance in a Mediator, the Man Iesus Christ; and drew them out, that tooke hold of mercy, leauing them there that would none of him.* So that by the *Appealers* saying here, *no predestination, without a disproportion*, conceiued to goe before; and this *disproportion*, betweene the parties to be elect and reprobate, is disco- uered by Gods *preuision* of both their workes; he *foreseeing* that the one would *receiue* and accept *grace* offered, and the other *refuse* it: vpon this *preuision*, the *Appealer* would build Gods *decree of predestination, and election*; an opinion no lesse gracelesse, then groundlesse, and if I should call it in plaine termes, most impious and blas- phemous against Gods *pure glory*, and *precious grace*, al- though I should doe the *Appealer* no wrong in it, yet I should raise a Wasps nest about mine eares. But wee must not feare to speake the truth, and to oppose such *blasphemy*, because of mens mischieuous, and no lesse boundlesse, then groundlesse malice; especially in such a case, wherein Gods *glory* is so deeply engaged.

This opinion of the *Appealer* is very plausible to *flesh and blood*; for mans pride would still be arrogating some- thing to it selfe, and be a fingering of one of Gods speciall *peculiar*s, his *glory*. This was that poyson, which the Serpent infused, and breathed into our first Parents, *Eri- tis sicut Di, &c.* *Tee shall be as Gods, selfe-wise*, and selfe- sufficient; And this poyson wee haue all sucked in with our Nurses milke: we will be at least fellow-sharers with God in the worke of our saluation. O, this pleaseth vs well.

Ue cum laetis  
nutricis errorem  
fuisse videa-  
mur. Tufaul.  
Quaest.

well. Saint *Augustine* himselfe confesseth, that hee was once of this opinion, that God elected men out of his *preuision* and foresight of their faith, &c. But this he imputeth to his ignorance in his yonger yeares, and therefore in his iudgement, and further insight into the mystery of God, hee *retracted* his opinion, in his first booke of *Retractions* cap. 23. yet our age wanteth not gray heads, and *white* heires, who with their *greene* wits, will rather approue of the opinion of *young*, then the iudgement of *old* Saint *Augustine*, and to *retract* his *Retractions*.

Now for this opinion, of Gods *Election*, ruled by his *prascience*, or *preuision* of workes, if we seeke some eminent authoritie, and venerable antiquitie for it, St. *Augustine* can best resolue vs. For the Antiquitie of it, wee haue Saint *Augustines* time: for authoritie, the *Pelagian* heresie. *Prasciebat ergo, &c.* He foreknew them (saith the *Pelagian*) who would be holy and immaculate, by their free-will, and therefore in that his *prascience*, whereby he foreknew they would be such, he elected them before the foundation of the world. Which opinion of *Pelagius*, now riuined by our *Appealer* and his, S. *Augustine* answereth most diuinely from the Scriptures, *Intueamur ergo, &c.* Let vs therefore peruse the words of the Apostle, and let vs see whether God did therefore chuse vs before the foundation of the world, because we would become holy and immaculate, or that we might be so? Blessed be God, saith he, and the Father of our Lord Iesus Christ, who hath blessed vs in all spirituall blessings in heauenly places in Christ, according as he hath chosen vs in him, (before the foundation of the world, that wee should be holy, and without blame before him in loue. *Non ergo quia sumus iustissimi, sed ut essemus.* He chose vs not therefore, because we would be such, but that we might be such: *Nempe certum est, &c.* For it is certaine, for it is manifest, that therefore we would become such, because he chose vs, *predestinating* vs, that we should become such by his grace. And marke (saith he) what the Apostle addeth. *Secundum placitum, &c.*

*Aug. de predest.  
lib. 1. cap. 18.  
p. 856.*

*Ephes. 1. 3.*

According to the good pleasure of his will, lest in so great a  
 "benefit of the grace of God, we should glory in the pleasure  
 "of our owne will. And much more doth this holy man  
 sweetly apply to the same purpose, out of that heavenly  
 Chapter, the first to the *Ephesians*, whereof he saith, *Ni-*  
*mis longum esset de singulis disputare*, It were too long to tra-  
 verse euery circumstance. And he concludes, *Cernitis autem*  
*proculdubio*, &c. You see them doublesse, you see, with what  
 "evidence of Apollolike eloquence, this grace of God is de-  
 "fended, against which, humane merits are aduanced, as if  
 "man gaue something first, that he should be recompensed.  
*Elegit ergo*, &c. God therefore chose vs in Christ, before the  
 "foundation of the world, praeordinating vs vnto the Adop-  
 "tion: of sonnes; not because we would of our selues become  
 "holy and blamelesse, but he elected and praeordinated vs,  
 "that we might be such. And this he did according to the  
 "good pleasure of his will, that no man should glory of his  
 "owne, but of Gods good will towards him. Out of this pur-  
 "pose of God, is that calling, which is proper to the Elect, to  
 "whom all things cooperate for good, because according to his  
 "purpose, not their owne, they are called to be Saints, &c.

Rom. II. 35.

And to cleare this point yet more, he induceth an ob-  
 iection of some, who, though aduersaries in part to the  
*Aug. ibid. ca. 19* Pelagians, yet they would impute Praedestination to  
 Gods praescience in regard of faith. The Pelagians (say  
 they) are of opinion, that receiuing once the commandement  
 of God, we become holy and immaculate of our selues, by our  
 free will, which God foreseeing, did therefore, before the foun-  
 dation of the world, elect & praeordinate vs in Christ; where-  
 as the Apostle saith, Not because he foreknew we would be such,  
 but that we might be such by the election of his grace, whereby  
 he hath made vs accepted in his beloued Son. When therefore  
 he praeordinated vs, he knew his owne worke, who maketh vs  
 holy and immaculate. So that the Pelagians error is rightly  
 confuted by this testimonie. But we say: (say these halfe-  
 Pelagians, to mince the matter) that our God foreknew not,  
 "saue onely our faith, whereby we begin to beleue, & therefore  
 elected

*electus vs to be holy, &c.* To whom Saint *Augustine* answereth. *Sed audiant & ipsi, &c.* But let these also heare in this testimony, where he saith in whom, (that is in Christ) we haue obtained an inheritance, being predestinated according to the purpose of him, who worketh all things, after the counsell of his owne will; that we should be to the praise of his glory, who first trusted in Christ. Whence the holy man concludes that seeing the Father worketh all things, therefore also saith, the first seeds: whereof the Apostle ascribes to the praise of Gods glory. And againe, Not of workes, but of him that calleth; when he might haue said, (saith *Augustine*) But of him that beleueneth, *Non enim &c.* For not because we beleuened, but that we might beleue, he chose vs, lest we should be said to haue chosen him first; and so that should be false, (which God forbid) You haue not chosen me, but I haue chosen you. And *Ioh. 15. 16.* that faith is the gift of God, the Apostle saith, *Ephes. 2. 8.* and *Phil. 1. 29.* also *Heb. 12. 2.* *Iesus Christ, the Author and finisher of our faith;* besides sundry other places cited by Saint *Augustine;* so that this good man leaues no corner vn hunted for this *Pelagian* Heresie to lurke in; prouing and concluding euidently, and inuincibly from Scripture, that Gods election and predestination is most free, not depending vpon any his foresight of faith or grace to be in vs, but meerely according to his owne purpose and grace, whereupon our whole sanctification and saluation dependeth. According to that of the Apostle, *As many as were ordained to eternall life, beleued:* beleefe, being a consequent fruite of predestination to eternall life. And that of Christ, *ye beleue not, because ye are not of my sheepe;* that is, of the number of Gods Elect. *Audiant hac, &c.* saith St. *Aug* Let them heare those things, and other more, omitted by vs, whereby is shewed, that God doth prepare & conuert mens wils to the Kingdome of heauen, and to eternall life. As the same Father saith elsewhere, *Illi cum Christo regnabunt, &c.* They shall reigne with Christ whom God by his free goodnesse hath predestinate to the Kingdome: for because by predestinating such, he hath prepared them, that they should be

Ag. 13. 48.

Ioh. 10. 26.

Aug. 1bid. cap.

Aug. De fide ad

Pet. Diaconum

cap. 20.

meete for the Kingdome: he hath prepared them also to be called, according to his purpose, that they may obey: he hath prepared them to be iustificed, that receiuing grace, they may rightly beleene, and liue well: he hath prepared them also to be glorified, that being made coheires with Christ, they may possesse the kingdome of heauen without end. And so he concludes his fortner booke, *Multa diximus, &c.* We haue said many things, and yet we speake to such good wits, to whom as if dull of vnderstanding, euen that which is too much, is not enough.

Rom. I. 29.

*Babylonius.* But doth not the Apostle say plainly, that those who God foreknew, he praedestinated? Therefore did not God praedestinate men, according as he foresaw they would receiue (or reiect) grace offered?

*Orthodoxus.* Indeede this, and such like places of Scripture, doe the *Arminians*, our new *Pelagians*, pittifully peruert. But neither this place, nor the analogie it hath with other Scriptures, will admit of any such sense. It is plaine, that this foreknowledge in God of those, whom he would praedestinate to life, is no other, but his very act of electing of them; as the same Apostle expresseth it fully, *Ephe. 1. 4. 15.* According as he hath chosen vs in Him, before the foundation of the world, that we should be holy, and without blame before him in loue; hauing praedestinated vs vnto the adoption of children by Iesus Christ to himselfe according to the good pleasure of his will, &c. For Gods foreknowledge, of those whom he would saue, is his eternall act of loue in electing them, or his gracious pleasure and purpose, or decree in sauing them. Wee know that *Scitum*, which comes of *scisco*, to know, is vsed for a *Decree*, as *Plebiscitum*, the peoples decree, so Gods foreknowledge here, is his fore decree. So also whom God is saide to know in Christ, is alwayes taken for his approving or liking, or accepting them in Christ. This is his knowledge of approbation, whereby he knowes only his elect. So *Psa. 1. 6.* The Lord knoweth the way of the righteous: but the way of the vngodly shall perish. The Lord knoweth, that is, approueth and alloweth the way of the righteous. But doth

doth not the Lord knowe the way of the wicked also? yes, by his knowledge of apprehension, but not of approbation. For he saith (in *Math. 27.23.*) to the wicked, *I neuer knewe you; departe from me, yee that worke iniquitie.* Gods knowing of his therefore, is louing of them. Christ saith to Nathaniel, *Before that Philippe called thee, when thou wast vnder the figge tree, I saw thee.* Under the figge tree, what is that? that is, saith *Augustine*, in *Adams* loynes, clothed with his fig-leaues, in the state of sinne: then and there Christ saw Nathaniel, that is, his true *Israelites*, his chosen; he saw him, that is, he tooke pittie on him, saith he. As the Lord saith in *Ezechiel. 16.6.* *I saw thee, when thou wast polluted in thy blood, and said vnto thee liue.* Which place euen the *Appealer* himselfe vnderstands of Gods Election out of the corrupt masse.

*Ioh. 1.48.*  
*Aug. in Psa. 31*  
*enar. 2. & de*  
*verbis Domini,*  
*ser. 40. et x.*

Againe, the Apostle *Rom. 8.21.* and *29.* ier. by you cited, saith expressly, that Gods foreknowledge is his purpose: for hauing said, *v. 28. We know that all things worke together for good, to them that loue God,* being the called according to his purpose: he addeth, *For whom he foreknew, those he also predestinated, &c.*

Note againe, hee saith not those, whose wils he foreknew, but, *whom he foreknew*: he speaks of their persons, not of their qualities.

And the Apostles next words doe ouerthrow this *Pelagian* opinion, that God foreknowing mans free-will, did accordingly predestinate. For, saith the Apostle, *whom he did foreknow, he did also predestinate to be conformed to the image of his Son.* So that, to be made conformable to the image of Christ, is not of mans will foreseene, but of Gods Predestination, foreknowing or fore-electing in his Son, those whome he pleased. Therefore as *Nescire Dei, reprobare est* (as *Gregory* saith) as Gods not knowing is to reprobate; alledging *Luke. 13.17. Depart from me I know you not*: so on the contrary, Gods knowing, or foreknowledge of his, is to elect them. This is the foundation of God which stands sure, and hath this seale, *The Lord* *2.Tim. 2.19.*  
*knoweth*

*Greg. Moral.*  
*lib. 2. cap. 4.*

N  
C

C

*knoweth them that are his.* I could be more copious to illustrate this, but this may suffice to satisfie those that be not quarrellous.

*Bablonius.* But Sir, howsoever you may conclude, that Gods Election is absolute, without any respectiue foreknowledge, of any *good or grace* in vs, in accepting *grace offered*: yet the same cannot so well be said of *reprobation*, that God should *reprobate* any, but with a respect and foreknowledge of their disobedience and infidelitie. For else, God should be vniust, to cast away and condemne any without iust cause in themselves.

*Orthodoxus.* Sir, there is the same reason of *reprobation*, that is of *Election*; for both were out of the corrupt masse wherein all men were equally condemned: whereof some God called, and chose out to life, the rest he left as hee found them guiltie of eternall death, and vpon whom the sentence of death had now passed & seized, *Gen. 2. 17.* So that for God to leaue some whom he would, *wallowing in their blood*, it is an act of his Iustice: as to free others, an act of his Mercy. Which Saint *Augustine* very pregnantly exemplifieth by a Creditor, in whose power it is to acquit some of his Debtors, and to exact of the rest to the vttermost, as we noted afore. This is set forth also in the types of the Elect and Reprobate, *Jacob* and *Esau*, who being yet in the wombe, *before they had done good or euill*, that the purpose of God, according to election might stand, not of workes, but of him that calleth, *It was said to her, the elder shall serue the younger. As it is written, Iacob haue I loued but Esau haue I hated*: Yet both *Jacob* and *Esau* were equally culpable in the wombe, of originall sinne, and so were children of death, as all were, in the wombe of our first Parents: but the election comes, and that makes a separation, and puts a difference, mercifully louing one, and justly hating another, and that before they had actually done good or euill, and that the purpose of God might stand according to election, not of workes, but of him that calleth. So that the disproportion, alledged by the

*Appeller*



*Appeler*, was not betweene the *Elect* and *Reprobate*, before the act of election, but the election caused the disproportion, not through any foreknowledge, or foresight of any good or euill actually to be done of either (as the *Appeler* would inferre) but Gods meere mercie on the one side, and his iustice on the other, caused the disproportion. And euen that place quoted by the *Appeler* out of *Ezechiel*, makes altogether against himselfe, though *Ezech. 16.* otherwise rightly alledged; for if wee were in our blood, pag. 64. part 1. if cast out, if loathed, if dead; and yet, if in this contemptible condition, God said vnto vs, *line*, yea, when wee were in our blood (it is twice repeated, ver. 6.) he said vnto vs, *line*; where is then that praescience of any good in vs, moouing God to pull vs out of this miserable estate? I am sure, no mention of it is in *Ezechiel*, no, not in the whole Booke of God; but the contrary, as we haue produced; nor yet doth his pretended Goddesse, indeede his *nothing in the world*, the Church of *England*, any where teach the same; so nakedly, yet shamelesly peremptory is this assertion of the *Appeler*, hauing none to father his opinion vpon, but *Pelagius*, and his *Disciples*. So weake and windy are his aspersions, which hee casteth vpon *Calum*, or vpon those whom hee calls *Purians*, for maintaining nothing, but what the Scriptures plainly teach, against his groundlesse and gracelesse opinion: so that he fighteth against God and his truth, against Gods glory, and his grace, against his Church, yea the Church of *England* also.

*Babylonius*. But Sir, if the act of Election and Reprobation be without any respectiue foreknowledge in God of any actuall good or euill in man, then what place is left for free will? or how can God be just in punishing the rebellious, seeing he hath reiected them, and denyed them grace?

*Orthodoxus*. Of free will I suppose occasion will be giuen anon to speake of it by it selfe. For the rebellious Reprobate, as he is justly reiected for his sinne in *Adam*, so

he is neuer but justly condemned and punished for all his actuall sinnes, springing from that cursed roote. Nor doth his reiection necessitate him to rebell the more against God; his rebellion is from his owne peruerse will. Nor is God bound to giue him grace. But against all contentious quarrellers at the Doctrine of God, we cannot shape, nor are we bound to giue a better answer, (*melius enim non inuenimus* saith St. *Augustine* many times against such cauellers) *for we finde not a better, then that of the Apostle vpon the very same occasion, Thou wilt say then, why doth he yet complaine? for who hath resisted his will? Nay but O man! who art thou that replyest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus? Hath not the Potter power ouer the clay, of the same lump to make one vessell vnto honour, and another to dishonour? &c.* The comparison is very pregnant: God is the Potter, wee the *lump*, of filthie and foule clay, cast out as the clay in the streetes; yet if the Potter will, may hee not take some of the clay, and make of it, vessels of honour, and make of the rest, (foule and filthy as he finds it) to dishonour? seeing it was in his power to put the whole lump, and that justly, to baser vses. But as the Apostle saith, *God makes some, vessels of his mercy, to make knowne the riches of his glory; leaning the rest to be vessels of wrath, fitted for destruction, to make knowne his iustice and power.* In a word, if Gods election be an act of meere mercy, then it excludes all respect to any good, that hee could foresee to be in vs: for (as the Apostle saith) *There is at this present a remnant, according to the election of grace: And if by grace, then it is no more of workes; oherwise grace is no more grace, But if it be of workes, then it is no more grace; oherwise worke is no more worke. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.*

Aug. de bono  
perseuerant.  
lib. 2. cap. 17.

I will conclude with St. *Aug. Non solum &c.* *Therefore by the preaching of Predestination, the Eleēt is not onely not hindred from this worke, to wit, of sanctification, but also*

is furthered thereunto, that when he glorieth, he may glory in the Lord. The Pelagians could say, Si non, &c. If ye will not haue the obedience, to which you incite & inflame vs, to frieze in our hearts; doe not preach vnto vs that grace of God, which we confesse God is the giner of, and which you exhort vs vnto. But S. Aug. meetes with them: Ego autem nolo, &c. I will not exaggerate the matter with my words, but I rather leaue it to them to cōsider, that they may see what that is, which they haue perswaded themselves, that by the preaching of predestination, the hearers are possessed rather with desperation, then with exhortation; for this is all one, as to say, that then a man despaireth of his saluation, when he hath learned to put his hope not in himselfe, but in God. Whereas the Prophet proclameeth, Cursed is euery one, that putteth his hope in man. *Miror* (saith he) *homines infirmitati suae se malle committere, quam firmitati promissionis Dei*: I wonder, that men had rather commit themselves to their owne infirmity, then to the stability of Gods promise. Ibid. cap. 19.  
Ibid. cap. 17.  
Ier. 17. 5.  
Aug. de predest. Sancti, lib. 1. cap. 11.

Therefore we must not measure the wisdom of God in his word, by the last or modell of our owne braine. Indeepe mans reason when it stands alone, seemeth very selfe-wise. But if it be compared, and set by Gods wisdom, then the folly of it is by and by discouered. The Pontificians haue plausible reason for their *iustificatiō by workes*: because (say they) it is a meanes to stirre vp men to good workes. The Vniuersalists haue their plausible reason also for their *uniuersalitie of grace*, as indifferently offered to all men alike, if they will but receiue it: because (say they) all men may hereby be wonne to embrace the grace offered, and so be saued. But we know that neither the externall ordinary meanes are equally offered to all. For many thousands haue not the means at all, much lesse, in an equall measure. Again, the ordinary meanes doe of themselves worke no more, but ordinary grace, as illumination, & temporary faith, &c. But the effectuall sauing grace, though it be not wrought simply by the ordinary meanes, but by the especiall effectuall

worke of Gods Spirit in and by the meanes, yet we know that the ordinary meanes are to be diligently and reuerently attended of all men, wheresouer God affordeth them. Howsoeuer, in all this generalitie, *Gods purpose* and *grace* remaines firme to all the seede onely; this is *Gods wisdom*. Therefore if *Gods words* satisfie not our carnall reason, but crosse it rather, shall wee presume by straining and wresting, to fit it to our owne fancy, and not rather submit all our humaine wisdom vnto it? Euen Heathen *Cato*, following *Pompeis* part against *Cesar*, because he tooke it to be the iuster, and seeing *Pompeis* side declining, and *Pompey* himselfe at last beaten out of the fildes: hee looked vp to heauen, and cryed, *In rebus diuinis magnum esse Caliginem*, that in diuine things there was a great deale of darkenesse, which mans wit could not discouer. As Saint *Augustine* in his answer to the *Pelagians* cauill, in quarrelling the Scriptures about the imputation of sinne, saith, *Quid si ego essem hebetior, nec statim possem has rationes diluere: an propterea minus deberem diuina Scriptura credere?* Imò multò magis conuenit, ut ego ruditatem meam agnoscam, quàm ut falsitatem sacris literis impingam. What if my dulnesse were such, as I could not by and by disproue these reasons: must I therefore not beleue the diuine Scripture? Nay so much the rather ought I to acknowledge mine owne ignorance, then to impute falsehood to Gods holy word. A rare humilitie and candid ingenuity of this holy man, captiuating all his carnall reason to Gods profound wisdom in the holy Scriptures.

*Babylonius*. But Sir, giue me leaue a little to apologise in the *Appealers* behalfe. You say, his opinion is *impious*, as impugning the glory and mercy of God. But doth he not say in expresse words, that *God did out of his mercy in his lone, moru mero* (they be his owne words) and not otherwise, stretch out to mankind, lying in their blood, in *Adams* corrupt loynes, deliuerance in a *Mediator*, the Man *Iesus Christ*, and drew them out that took hold of mercy, &c? so that you see, the Authour doth ascribe our deliuerance to

Aug.

to the mercy and meere motion of Gods love to mankind. Therefore this his opinion is not so *impious* as you would make it, as if guilty of high sacriledge against Gods glory, and grace.

*Oribodorus.* Indeele Sir, you say some thing for him, as he doth for himselfe; but that is said, is so farre from acquiting, as it doth deeply accuse the Authour of high treason against the Maiestie of God, and the throne of his grace. True it is indeede, that it was Gods incomprehensibill loue to mankind, to ordaine for him such a Redeemer, as was his owne and onely Sonne, to assume our base nature, and therein to live and dye contemptibly. An exceeding great fauour of God towards man, to shape, make, and fit his Sonne Iesus Christ, as a most glorious robe, to couer our nakednesse; as some of this *Pelagian* race, teachers of *uniuersall grace*, make the comparison. All this is well thus farre. But is this all? If Gods mercy and grace stinte here, and goe no further, farewell deliuerance; we may wallow in our blood still; we may weare our filthy nakednesse, as our best garment, still. In vaine Gods mercy, in vaine Christs death, while it is left to vs to receiue and accept this grace. In vaine doth a man tell a blinde man of a glorious Sunne in the firmament, which he wanteth eyes to see: or a maimed man, without hands, of a goodly garment made vp for him, vpon condition, that none but himselfe, must put it on? such is our condition by nature, we *perceiue not*, we *receiue not* the things of the Spirit of God, concerning Christ. Tell vs of the glorious Sunne of righteousness risen, who hath *healing under his wings*: we are blinde, we apprehend it not, we are not affected with it, as not sensible of our spirituall diseases. Tell vs of the Robe of Christs righteousness, dipped and dyed in his blood: wee want the hand of faith to put it on; yea, wee cannot duely prize it, we disesteeme it, we count it no better, then that poore coate of his, which the Souldiers cast lots for; yea, wee hide our faces from him; hee was despised, and wee esteemed him

1. Cor. 2.

Mal. 4.

Esa. 63. 1. 2.

Ma. 53: him not, saith *Esay*, Yea, wee are by nature like those *Leadicians*, we say, we are rich, and increased in goods, & haue need of nothing: and know not, that we are wretched, & miserable, and poore, and blind, and naked. *Ren.* 3: 17. But as God is the good *Physitian*, who of his meere grace and fauour prepares and provides a remedie for our dead-sicke soules: so he alone out of his free mercy must apply this remedie, else wee can reape no more benefit by it, then a sicke Patient of a soueraigne Cordiall, while it is close kept in the Apothecaries box, whereof he seeth the inscription and title onely. We haue a pregnant example hereof, in that man, that fell among theeues, who stript, wounded, and left him halfe dead, vnable to helpe himselfe; whom the *Priest* and *Leuite* passe by on each side, without remorse; but a *Samaritan* seeing him, comes to him, takes compassion of him, bindes vp his wounds, powers in oyle and wine, lifts him vp on his beast, and provides all things necessary for him. The case is ours, *Totum genus humanum est homo ille, qui iacet in via seminiui*, &c. saith *Augustine*,

Luke 10.

*Aug. de verbis  
Dom. serm. 37.  
tom. 10.*

All mankind is that man, which lyeth in the way, halfe dead; and though *Christ* the good *Samaritan*, come and take compassion of vs, and bring oyle and wine to heale our wounds; yet vnlesse his compassion extend it selfe to apply them, we should still be wallowing in our blood, and so perish. Yet as *Saint Augustine* saith, *Sunt homines ingrati gratie, multum tribuentes inopi, sauciaque natura*: Men are vngratefull to grace, attributing much to poore and wounded nature. *Verum est, magnas arbitrij liberi vires, homo cum conderetur, accepit; sed peccando amisit*. True it is; Man, when he was created, receaued a greate power of freewill, but by sinning lost it. And this doth *Saint Augustine* apply to the man fallen among theeues, helped and healed by the mercifull *Samaritan*.

*Aug. de verbis  
Apost. ser. 2.  
tom. 10.*

Well, how then come wee to be made partakers of *Christ*? Namely by the free giuft of *Christ*? It is of Gods free fauour and mercy, that *Christ* is giuen, not onely for vs, but to vs; that *Christ* is not onely appointed of the

the Father to be a glorious garment to couer our shames,  
 but also the *hand of faith* is giuen vs by the same *grace*  
 of God, whereby we put him on, as the Father in the  
 Gospell commanded the *best robe* to be fetcht, and to be  
 put vpon his conuert *prodigall sonne*; by the same grace  
 our blind eyes are opened, to behold the glorious Sonne  
 of rightcouesnesse, risen in our horizon, bringing life and  
 health vnto vs. And as Christ came vnto vs, so we must  
 come vnto him: But how? by the same grace and mer-  
 cy that he came vnto vs, wee come vnto him. So Christ  
 saith, *No man can come vnto me, except the Father which* Ioh. 6. 44.  
*hath sent me, draw him:* and ver. 45. *And they shall all be*  
*taught of God. Euery man therefore that hath heard, and*  
*hath learned of the Father, commeth vnto me.* And ver. 65.  
*No man can come vnto me, except it were giuen vnto him of*  
*my Father, vpon which words St. Augustine saith. Trahi Aug. de predc.*  
*a Patre ad Christum, &c. For a man to be drawne by the Fa-* *stultorum, li. 1.*  
*ther to Christ, and to heare and learne of the Father, that he* *cap. 8.*  
*may come to Christ, is no other, then to receiue a gift of the Fa-*  
*ther, whereby he beleeueth in Christ. And againe, Quando* *Ibid.*  
*Pater intus auditur, &c. When the Father is inwardly heard,*  
*and teacheth men to come to his Son, he takes away their sto-* *Ezech. 11.*  
*my heart, and giues them a heart of flesh. For so he maketh the*  
*fennes of promise, and vessels of mercy, which he hath prepared*  
*vnto glory. Why then doth he not teach all, that they may come*  
*to Christ? but that because all whom he teacheth in mercy he*  
*teacheth; and whom he teacheth not, in iudgement he teacheth*  
*not: because he sheweth mercy in whom he will; and whom he* *Rom. 9.*  
*will be hardeneth; but, he shewed mercy, bestowing that which*  
*is good: he hardeneth, recompensing that which is due. where-*  
*upon he concludes, Hinc est quod verbum crucis percuti-*  
*bis stultitia est: his autem qui salui sunt, virtus Dei est.*  
*Hence it is, that the preaching of the Crosse, is to them that* *Aug. ibid.*  
*perish, foolishnesse: but to them which are saved, it is the power*  
*of God. This truth is so cleare, it needes no further testi-*  
*monic. So that to ascribe part of our saluation to God,*  
*and part to man, is artificially to rob God of his glory,*  
 and



and man of saluation : seeing not onely for the Father to appoint his Sonne, to be the Mediatour and Redemer of man-kinde, but also effectually to giue him to all his elect, giuing them grace and faith whereby to receiue him, are two noble inseparable branches growing from one and the same roote of Gods free mercy. Neither can the one stand without the other; for take away this latter act of Gods mercy, inabling vs to receiue Christ: and the former, of appointing Christ to be the deliuerer, would be altogether frustrate, as depending vpon mans will, to receiue, or reiect him, as the *Uniuersalists* falsly affirme. Therefore giue God his whole glory, or else yee rob and strip him of all. So that I may say of the *Appellers* dealing herein, as our learned Master *Hooker* in his tract of *Iustificatiō*, saith of the *Romish Church* in the matter of our Redemption by Christ. *They grant* (saith he) *that Christ alone hath performed the worke of Redemption sufficiently for the saluation of the whole world; but in the application of this inestimable treasure, that it may be effectually to their saluation: how demurely soeuer they confesse, that they seeke remission of sins, no otherwise then by the blood of Christ, using humbly the meanes appointed by him, to apply the benefit of holy blood; they teach indeed so many things pernicious in Christian faith, in setting downe the meanes, whereof they speake, that the very foundation of faith, which they hold, is thereby plainly overthrowne, and the force of the blood of Iesus Christ extinguished.* So he. The very like may be applied to the *Appeller*. For he, with his *Armenians*, howsoever they acknowledge the *meere mercy* of God, in prouiding such an all-sufficient Sauour to redeeme mankind; yet they marre all in their applying this plaister of mercy, while they would doe it with the hand of *freewill*, the foresight whereof was (forsooth) the first mouer of Gods *meere mercy*. Sure if so, they must needs abate no small part from *meere mercy*. For how is it *meere mercy*, if any good in vs *foreseene*, first caused it, that it should offer a Sauour to vs? This is not *meere mercy*, but mocke mercy.

*Babyloniū.*

*Babylonius.* Now Sir, you seeme to touch vpon the Freewill point of Freewill, which my Authour treateth of in the next Chapters, the 8, 9, and 10, following in order that, which hath hitherto beene discusſed. And to my ſimple vnderſtanding, that which hee writes of it, is very Catholicke, and ſuch as wherein he aſcribeth, the receiuing of grace offered, not ſimply to Freewill, but primarily to Gods grace, preparing and ſtirring vp the will vnto it. But I deſire to heare your opinion of this point alſo, as he hath handled it.

*Orthodoxus.* With a good will. But for as much as by the Authours owne words, it is accounted, a *Queſtion of perplexed obſcurity*, I purpoſe not to tread the whole maze, wherein the verſatillous wit of man hath made infinite windings; I will be very briefe, omitting his various and copious allegations of Authours opinions. So that paſſing by the eighth Chapter, as empty: the ninth alſo, as full of quotations; I will touch onely one or two paſſages in his tenth Chapter: In the ſecond page whereof, whereas hee ſaith, that in *Adam*, and through his fall, wee haue not loſt *nature* but *grace*; this ſeemes to imply, that *Adam* in his *innocency*, had *grace*. For elſe, no man can be ſaid to looſe, what he neuer had. But what grace? The grace that comes by *Ieſus Chriſt*, which is the onely grace the Scripture ſpeaketh of? Surely, *that*, he had not; for before his fall, he needed not Chriſt; as *Auguſtine* ſaith; yet he addeth, *Adam, non habuit gratiam? imo habuit magnam, ſed diſparem.* Had not *Adam* grace? yes, great grace, but farre vnlike that which commeth by *Ieſus Chriſt*. He might be ſaid rather to haue naturall graces; that is, all ornaments, and indowments of an absolute and compleat naturall man, as hee was; then ſimply that which the Scripture calleth *grace*; for *grace* came by *Ieſus Chriſt*. But this by the way.

The two principall things I note, is firſt his allegation of the Councell of *Trent*, touching *freewill*; the ſecond, his approbation of it, ſecondly with his owne *definitive ſen-*

*tence, tanquam in Cathedra.* So that howsoever he seeme to hold with the Church of *England*, and of *Protestants* in the point of *freewill*, yet the whole concatenation of his other Doctrines with this, (as of *falling from grace* totall or sinall, *predestination* vpon a *promission* of mans *willingnesse* to receive *grace* *uniuersally* offered, and the like) doth necessarily conclude, that he holds, the very *freewill* of the *Pelagians*, & not only that of the *Pontificians*. For all these Heresies are so combined together, as so many members compact in one intire body, or as so many wheeles in a iack, each receiuing motion from other. But for breuitie, because he makes no difference betweene the Decree of the Councell of *Trent*, and his owne, yea, and the Tenent of the *Protestant*-Church: therefore it shall suffice to touch vpon the Councell of *Trent* onely; and so, if that proue sound, well and good. For then the *Protestant* Church, holding therein with the Councell of *Trent*, will proue to be beholden to the *Appealer*: else, but a little, for shuffling vs in the same pack of *Trents* *freewill*.

I take his words, pag. 91. quoted out of his former booke of the *Gagge*, for which he is taxed: *Our conclusion* (saith hee to the Popish *Gagger*) *and yours, is all one: we cannot, we do not deny freedom of will in man: who so doth so, is no Catholicke. I adde, no, nor Protestant.* These bee his words. Now all the controuersie about *freewill*, is it not in regard of the grace of Christ, with relation vnto it? Else, what neede all the stirre about it? For that is the το *χρυσος*, therein lyes the state of the *Question*. For all confesse, as well *Protestants*, as *Papists*, that the *naturall man* hath some reliques left of *Adams* naturall *freewill*, we yeald it, not to be altogether extinct, no more then his other faculties of the soule. But the *Protestant* Church, the Church of *England* denyeth, that by nature wee haue any *freewill* dispositiue to *grace*. But this is the marke, which the Councell of *Trent*, the standard rule of the *Romish* Church, shootes at, namely to aduance mans *naturall freewill* vnto *grace*: onely confessing, it is so weakened

ned and maimed by the fall of *Adam*; that it needeth some diuine *helpe* to enable it the better to receive grace. As Saint *Augustine* noteth of some more refined *Pelagians*, who though they will not confesse, that those are *Prædestinate*, which by Gods grace are made obedient, and permanent, yet they confesse a kinde of preuenting grace. But how? *Ideo utique &c.* No otherwise, but least grace should be thought to be giuen gratis, as the truth speaketh, but rather according to the meritts of mans precedent will, as the *Pelagian* error gainsayeth. This being also the Doctrine of the Councell of *Trent*, howsoeuer the *Appealer* iumpe with them, and ioyne the right hand of fellowship: yet (for ought I know) hee must goe alone with them, for any consent or countenance the Church of *England* will giue him in this his confederation. For all orthodox, & true *Protestants* deny & disclaime any freewill at all in a naturall, or vnr regenerate man, vnto grace; I meane, the sauing grace of *Christ*. Naturall men haue it not, no not *Adam* in his purest naturalls, euer had such a freewill. For the will must follow the vnderstanding, seeing it cannot affect good, vnlesse first the vnderstanding apprehend it. For *Ignoti nulla cupido*. That which a man knowes not, he desires not. That the eye seeth not, the heart sueth not after. To this purpose, *Aquinas* saith well, that, *Those things, which pertaine to faith, doe exceed humane reason.* And, *Man, by assenting to those things, which are of faith, is eleuated aboue his nature.* And againe, \* *Hoc est ex institutione diuina providentie &c.* This is by the appointment of diuine providence, that nothing should worke beyond its proper vertue. But eternall life (saith he) is a certain good, exceeding the proportion of created nature, because it also transcendeth the knowledge and desires of it. And hee concludeth, that not euen *Adam* could attaine to eternall life, without a supernaturall grace. What needes then all that adoe about the quantity and measure of naturall freewill remaining in man, when it wants the quality and property, to qualifie it any way towards grace? There is in vs,

*Aug. de bono per-  
seuerant lib. 2.  
cap. 16.*

*Aqu. Sū. 22.  
q. 6. 1. c. Ea quæ  
sunt fidei, ex-  
cedunt rationem  
humanam. Et  
Homo, assensien-  
do his, quæ sunt  
fidei, eleuatur  
supra naturam  
suam.  
\* ib. q. 114. 24.*

as naturall men, a naturall freewill still; it is no more lost, then other naturall faculties, the poore reliques of *Adams* perfections: but this *will* is but naturall, it reacheth no higher, then to naturall objects. So that while the Church of *Rome*, or the Councell of *Trent*, so much adoring her Goddess *freewill*, yet withall is forced to acknowledge a debility and lameness in it: they would saine perswade the world, that there is yet in our nature some *antique venerable reliques of freewill*, disposing vnto grace. Hence it is, that they haue a whole chapter of *Preparation vnto grace*, wherein they touch vpon *freewill*, as being the ground (sandy though it be) of their preparatory workes vnto faith and justification, as also of all their *meretorious workes*. And therefore are they so eager to maintaine and treasure vp, at least some *Reliques of Adams freewill*; least all should be attributed to *Grace*, and nothing to *Nature*, and then farewell all *Merit*, either of *congruity*, by *preparation to grace*, or of *condignity to glory*. So that, for this very reason, they anathematize all those, that say, *Freewill is altogether lost*. Wherein, if they will not confesse, that they which say so, meane, that a man *unregenerate* hath no *freewill* vnto *grace*, then they cunningly equiuocate. But the case is plaine, all that their Doctrine driueth at, is to aduance mans naturall freewill vnto *grace*, as much as is possible. Therefore they say, that these *remaines of freewill* in man, though much lessened, and sore brutsed with *Adams* fall, yet neede but a kind of stirring vp, and awakning as it were, or iogging on the elbow, or helping vp being downe. So that it shares stakes with their first *grace*, as they terme it, though in hypocrisy they would seeme to giue most to God. Therefore if this bee that, which the *Appeller* sticks not to approue in the Councell of *Trent*, I will be bold to say as *Saint Ierome* did to the *Pelagians* \* *It is the Churches victory, that you vster your mindes plainly; Sententias vestras prodidisse, superasse est: to discouer your opinions, is to discomfit them.* And for him to say, that God provided a *Mediator* for all such, whom he foresaw

*Hierom. ad Cres-  
pionem de libe-  
ro arbitrio, con-  
tra Pelagianos.  
par. 2. tract. 2.  
Epist. 13.*

*foresaw would receive him*, to wit, by the *freedom* of their *will*, were a meere absurdity, if man haue not an absolute freedom to grace. And by the *Appalers* approbation of the Councell of *Trent* in the point of *freewill*, he must confesse, that man in his *Naturalls* hath at least some *free-will* to grace. Which will agree well with that he said before, touching *Gods foresight* of those would lay hold on grace; otherwise it implies a flat contradiction. For if there be no *freewill* in a naturall man towards grace: then what willingnesse did *God foresee* in men to receive his Son, vnlesse that, which himselfe did purpose wholly to worke in them? Although not *Gods owne worke*, which hee purposed to worke in man, by giuing him *faith & grace*, was that, which foreseene, moued him to *elect* and *predestinate* to saluation; for then the meanes should in *Gods first intention* to saue mankind, haue taken place of the end it selfe, which in the priority of order, is the first in intention, though last in execution; yea, haue taken place also of *Gods eternall free loue*, the prime *motiue*, and sole absolute cause, that moued him to make his *election* of those, whom he would, not, who would him.

But the Councell of *Trent*, and who so take part with it, deales coldly, and comes farre short in giuing *Gods grace*, the due praise in the worke of mans saluation. So that while they aduance mans *will*, too high, and too much depresse *Gods grace*, they so part the stakes, that they giue the *right hand* rather to *freewill*, then to *grace*. For what saith the Councell? *Si quis dixeris &c.* If any *Concil. Trid. Sess. man* shall say, that mans *freewill*, moued and stirred vp of *God*, 6. can. 4. doth cooperate nothing, by assenting to *Gods stirring vp*, and calling, whereby it may dispose and prepare it selfe to obtaine the *grace of iustification &c.* Let him be accursed. In this very Cannon is inuolued a great part of the mysterie of iniquity. For note here *Romes Legierdmain* in sugling with *Gods grace*. She ascribes to *God* two things: 1. A worke of mouing and stirring vp the will. 2. Touching the obiect, or end of this worke, that the will may, by the cooperation of a



free & selfe assenting, dispose & prepare it selfe to obtaine the grace of iustificati<sup>o</sup>n. Examine we the words a little. Note what a slight and slender worke the here attribute to God; it is with them, but a mouing and stirring vp, just like the confederate *Arminians* *lenis suasio*, some gentle motion; as if the will were but a little dull and lazy, and must be spurred, or sleepeie and drowisie, and must be awakened, as *Elias* bad *Baals Prophets* to cry aloud, to awake their sleepeie God. Yet this mouing and stirring vp; their Schoole-men, and in particular, *Andrew Vega*, and *Domenick Soto*, two grand sticklers in that Councel, & who being the two standard bearers of two strong different factions in that Councell, the one of the *Dominicans*, the other of the *Franciscans*, bore a great swinge, and sway in it, and haue written large *Comentaries* vpon that sixth, the maine and masterpiece-Session of that Councell, as also *Catharinus*, of that Councell too; and so *Bellarmino* & others of that crew: they expresse this *Motion* (I say) & stirring vp of the Will, to be vnderstood, as an act of the

\* This 1. grace, \* first grace; a grace which the subtile Schoolemen haue deuised, distinct from their second grace. Which Schoole-diuinitie and subtile Sophistry, is the very ground worke of all the maine Decrees of the Councell, especially of those, contained and most cunningly contriued in that sixth Session, concerning *Iustificati<sup>o</sup>n*. Well. But what may this first grace be? Truly no other, by their owne Doctrine, but such, as a man may haue, and yet neuer attaine to iustificati<sup>o</sup>n, and so to saluation; yet such a grace they say it is, as by mouing and stirring vp, the Will cooperates to giue assent, and to dispose and prepare it selfe to receiue iustificati<sup>o</sup>n, to wit, an infusion of inherent grace, which they call the second grace; and so the will, by giuing free assent by disposing and preparing it selfe, doth merite of congruity the second grace; although the Councell confesseth, that the first grace is giuen freely without any precedent merite in man. By which one deuise of a poore (I wot not what) first grace, whereby a man is not at all (by their owne confession)

See Hist. Concil.  
Trid.

\* This 1. grace,  
is called by the  
Councell, their  
preuenient  
grace. Sess. 6,  
cap. 5,

B

ibid.



confession ) iustified, and so will scarce proue worth *God*  
*hane mercy*: they would elude and evacuate the Scrip-  
 tures, which so much advance and magnifie the worke  
 of *Gods free and effectuall grace*, in our first *conversion* and  
*iustification*; as Rom. 3. 24. *being iustified freely by his grace,*  
*through the Redemption that is in Christ Iesus*, For the *turne*  
*the cat in the pan*; and because they cannot deny the ex-  
 presse Scripture, so pregnant and plentiful in setting  
 out the free and undeserved grace of *God* in mans *salvati-*  
*on*, but are forced (at least in words) to confesse it: there-  
 fore they haue no other shift, but to restraints this *free*  
*gift of Gods effectuall saving grace*, to that onely, which  
 they call their *first grace*, though no *iustifying grace* at  
 all. Whereas the Apostle expressly in the forementioned  
 place, speaketh of the *free gift of saving grace*, where-  
 by wee are indeed actually *iustified*. But the *Trent*  
*Councell* saith no where, that that grace, whereby a man is  
*iustified*, which they call their second grace, is *freely giuen*.  
 No, they haue a *freewill*, whose *cooperating assent* with  
 their *first grace*, produceth a *merit of congruities*, to pro-  
 cure, that their *iustification* may not bee *freely giuen*, but  
*merited of Congruity*. For whereas they say (Chap. 8.) *Self. 6. cap. 8.*  
 that a man is said therefore to be *iustified freely*, because none  
 of those things, which goe before *iustification*, whether faith or  
 workes, doe merit the grace it selfe of *Iustification*; for if it  
 be of grace, it is no more workes; otherwise (as the Apostle  
 saith) grace, is now no more grace: as the Councell hypo-  
 critically alledgeth: yet wee must vnderstand, that the  
 Councell meaneth no other here, but to exclude *merit of*  
*condignity* from going before her *iustification*, but not  
 the *merit of congruity*. And thus by her cunning equivo-  
 cation, she both keepeth good quarter with her Schoole-  
 men, and satisfieth the contrary opinions of *Vega* and *So-*  
*so*, about the merit of *Congruity* in *iustification*, as yee  
 may see in the History of the *Trent Councell*. Yea, and  
 thus also the Church of *Rome* quits scores with the Scrip-  
 tures, which exclude all *merit of man* from *iustification*;

and

and all by her subtile distinction of a first and second grace, and subtile equivocation of Merit, of congruities and condignities. This is Romes sophistry, and the very Mystery of iniquitie.

Deus. & gra.  
li. 2. c. 7.

\* Quolibet mortalipeccato, amitti gratiam, vix iustificatio, sed non fide,

In the next place; by their wills assenting vpon Gods moving of it, they meane an assent of beleife of the truth revealed in the Scriptures, namely a generall & historicall faith: as Sess. 6. Chapt. 6. \* as Soto plainly commenteth vpon it: so Andw. Vega also. For by the way it is to be observed, that in that whole Session, there is not once the least mention made of credere in Deum, to beleene in God, which is the Act of true iustifying faith. And therefore no maruaile, if the Council be not ashamed to confesse, in the front and title of the 15 chapt. and so in the chapter it selfe, that by \* every mortall sinne, the grace of iustification is lost, but not faith. So that their Romaine Catholicke faith is one thing, and their grace of iustification an other.

Now summe vp all this together, concerning this worke of God vpon mans freewill, and the totall is. That God doth no more, but move and stirre, and call vpon the will, not by that inward and effectuall calling according to his purpose, but by an outward, ordinary, common calling, which is no more, but as a kinde of Monitor to the will. Nor is God here said, by this grace, to giue faith, but to stirre the will to an historicall assent of faith; generally beleeuing the things revealed to be true, by their wills cooperation with their first grace, which is no more any saving grace, then their faith occasioned by it. any iustifying faith. \* Thus we see, how the Church of Rome, by her crafty mincing, and malicious mangling of the grace of God in mans free iustification, how by robbing from the worke of Gods grace, to enrich their Freewills co-worke, she vtterly frustrateth Gods grace, and evacuateth his glory, making a meere mocke of both.

For doe but weigh these two together in the scales; one against the other, Gods grace, and Mans freewill: and the difference according to Romes vniust estimate, will easily appeare.

appeare. *Grace* onely *stirreth* and *awaketh*, say they, but the *will* is *active*, and by its *cooperation* *assisteth*: *grace*, onely calleth, after a common and ordinary manner, just like the *uniuersall* *grace*; but the *will* *disposeth* and *prepareth* it selfe; *grace*, is *freely* *giuen*, onely in this respect, by preuenting the *will* in *stirring* and *moving*, but not in *iustifying* the *sinner*: but the *will* *selfe-disposition* and *preparation* to *iustification*, is a *merit* of *congruity*, meriting the *second* *grace*, to wit, of *iustification*, a farre greater *grace* (I wis) then the *first* *grace*, the onely *grace* *freely* *giuen* of *God*. So that *Romes* *merit* of *congruity*, arising from her well *disposed* *freewill*, is of more value and vertue, then *Gods* free *mercy*; for this, giuech onely the *first* *grace* *freely*, a sorry and slender *grace*: but that, meriteth a farre greater *grace*, euen of *iustification* it selfe.

Here then euery man may easily judge of *Romes* egregious hypocrisie, insolent sacriledge, and false-fingering; who while shee would seeme to giue the preeminence to *Gods* *grace*, onely by colouring it ouer with the title of *Grace*, as of *first* *grace*, and *preuenting* *grace*, and the like: in the meane time she aduanceth her owne *freewill* about the skies, yea about *grace*, about *God* and all. Fulfilling that, which *Bernard* saith, *It is high impiety, to ascribe to God, that which is hisse, and to our selues that which is more excellent*. Now if a man should neuer so much seeme to as-  
Bern. de gra & lib. arbit. Nesci.  
 cribe the praise of *Sampson*: *Acts* against the *Philistines*, to *Dalilah*, because shee awakned, and stirred him vp; will any beleue him? It is against all reason. The case here is alike betweene *grace* and *freewill*. *Freewill* is *asleepe*, bound hand and foot in the cordes of *sin*; but *grace* comes, and awakens it, bids it arise; whereupon the *will* begins *Sampson*-like to rowse it selfe, to shake of the bands, to prepare and dispose it selfe to the archieument of some great worke. Whither then deserueth greater praise, *grace* awakning, or, *freewill* so brauely acting? Though I confesse my shallow wits would neuer haue beene able to haue sounded the depth of this profound mystery, to haue discerned

cerned a cleere difference betweene their *first grace*, giuen of gratuity, and their *freewills merit of congruity*, but that they haue told vs plainly without equiuocating, that the *second grace*, which they obtaine by their *merit of congruity*, is of farre greater value, then the first grace, though bestowed of free gratuity.

But I feare, I haue exceeded the bounds of my promise, and purpose for breuity. But pardon mee. I haue ben in the *perplexed Labyrinth* of the Councell of *Trent*. Now by that we haue said, wee may see, what reason any man (at leastwise so mightilie protesting & professing himselfe to be no *Papist*, as the *Appealer* doth) hath, so much to countenance, yea, to plaad for the Councell of *Trent* in the point of *freewill* (so, as (I dare say) no *Lawyer* would doe, in a case so corrupt, not for the best fee; though I know not what fee or feeling Maister *Mountague* hath, for playing *Romes Proflor*, except it be his *blind affection*, and some pale-faced hope.) sith therein *Rome* hath laide the foundation of that her *Babylonish* fabrick of the *mystery of iniquity*, and of all her meretricious *merits*. So that I cannot see, how such men can be excused from high impiety against God, and euen joyning hands of fellowship with that most impious and blasphemous confederacy against the glory of God, and the grace and truth of Iesus Christ,

*Babylonius*. Good words, I pray you. A man might speake as much for the Councell of *Trent*, as you doe against it; but for my part, I will not undertake that quarrell now. I desire that you will shew the true difference betweene the Councell of *Trents* Doctrine of *freewill*, and that which you take to be the true Doctrine. For is there any other Doctrine of *freewill*, then that of the Church of *England*, and of the *Protestants*, which the *Appealer* makes all one with the Doctrine of the Councell of *Trent*?

*Orthodoxus*. Sir, for my words, they are the words of truth and sobernesse. For our *Protestant* Doctrine of *freewill*, to be all one with the Councell of *Trent*; God forbid

bid it. We deny it: for *Romes* Doctrine to be all one with ours, *Rome* forbids, denies, and accurseth. Nor doe I see, how the *Appeller* will escape the *Popes* direfull excommunication, for daring so to comment vpon the *Trent* Council, expressly forbidden by the *Pope*, without speciall authority. But I know not what speciall authoritie hee may haue from the *Pope* to doe this. Nor can the Council of *Trent* haue any other patronage, then colourable pretence, and sophisticall shewes, which are the best arguments the *Appeller* is able to bring for *Trents* Doctrine, whereas the allegations against it feare no colours, sith armed with truth it selfe. But to satisfie your desire, according to my weake capacitie, I am not vnwilling.

As I noted before; mans will in the state of nature, hath such a vast disproportion to the grace of Christ, as it hath no disposition at all vnto it. This is a mystery hid from *Nature*, a *Transcendent* far aboue the capacity of *Natures* reach. To this grace, nature is not bleareyed, but blinde; not a sleepe, but dead: not lame, but a senselesse stocke. So that, more then a slender mouing or stirring vp of (I wot not what) first grace, (I wot well, no grace) is requisite to set the will a foote, to the setting of it in the state of grace: of that grace (I say) of true iustification, to which *Romes* first grace hath no more proportion, then her free-will in her purest naturalls.

But the grace, whereof the Scripture speakes, and the worke of it in mans conversion, is no such grace, as *Romes* first grace; for that is no other, but the true, and effectual, saving, iustifying, and sanctifying grace of God: the first act and worke whereof in the soules conuersion to God, is not a faint and impotent mouing and stirring, or awaking of the sleepey will, which then begins to dispose it selfe to grace: but it is a powersfull and effectual worke vpon the will, and the whole soule, with euery faculty thereof, and that not to the disposing vnto, but to the present possessing of the state of grace, and true iustification, apprehended by

*sauiug faith, the free gift of this grace.* Besides this effectuall grace of God for mans conuersion, the Scripture knowe none. Nor is the Scripture acquainted with such *trium* and *faunt* termes, as *Rome* vseth, in setting forth the worke of *grace* in our conuersion. The Scripture flies in a more lofty style, to giue Gods grace the full praise in the effectuall worke of our conuersion. *Ezech. 11. 19. I will giue them one heart, and will put a new spirit within you; I will take the stony heart out of their flesh, and will giue them an heart of flesh; that they may walke in my statutes.* So *Ezech. 36. 26: A new heart also will I giue you, and a new spirit will I put within you, &c. and cause you to walke in my statutes.* And this is (as

*Aug. de praedest. sanctorum lib. 1. cap. 8.*

*Augustine* saith) the takin away of our stony heart, and the giuing of an heart of flesh, when the Father is heard within, and teacheth vs to come, and draweth vs to his Sonne, by giuing vs a sauiug faith in Christ. By which places wee see what a noble and powerfull worke of grace is wrought in vs by Gods holy Spirit in our conuersion; not a bare stirring vp, or moving, or helping the old, decrepit, stiff-limbed will of the naturall mans stony heart, but a mighty remouing of \* it cleane away, & instead thereof, putting a new heart, a heart of flesh, a flexible, and obedient heart, and a new spirit into vs, by the virtue and power whereof, we are effectually inabled to walke in Gods statutes, and to keepe them. And this worke of grace, where begins it? but at the very first act of our effectuall calling and conuersion, of our iustification, and sanctification from our sinnes, and against our sinnes? As in the forecited place of *Ezechiel*, *Then will I sprinkle pure water upon you, and yee shall be cleane from all your filthinesse; for a new heart will I giue you &c.* so in *Jeremy*. The Lord ioynes his grace, and remission of sinnes together; saying, *I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. For I will forgive their iniquity and will remember their sinnes no more.* The Lord in the Gospell compares the state of a naturall man vnregenerate, to a house possessed by a strong man. This strong

man

\* Remouing the euill qualities, not the substance.

*Ezech. 36. 25.*

*Ier.*



man is Satan; the spirit that ruleth in the children of disobedience, such as all vnregenerate are, who in that state are dominated ouer, and captiuated of the tyrant Diuel at his will. Who then shall binde this *strong man*, and dispossesse him of his house and strong hold, euen the heart of a naturall man vnregenerate? Surely none, but a *stronger* then he, euen Christ. And is this done so slightly, as by stirring vp the will by some first grace? No more but so? The strong man will not so easily forgoe his hold. He must bee driuen out by strong hand. When the Disciples could not by all their delegated power, Christ must be faine to put to his immediate power & authority to driue the Diuel out. A sinner vnregenerate is as *Peter* Act. 12. fast asleepe, and fast chained in the dungeon. And to free him, did the Angel no more but with a iogg: awake him? How fell his chautes so easily of? How came the prison dores open? How the iron gate, leading into the citie, to open of it owne accord? Surely here was no small power vsed. Nay the vnregenerate is like *Lazarus*, fast bound, and lying dead in the graue. And is it so easie a matter to raise him vp, to giue him life, and to free him from the bonds of death? But you hath bee quickned, who were dead in trespasses and sinnes, wherein once yee walked according to the the course of this world, according to the Prince of the power of the ayre, the spirit that now worketh in the children of disobedience; among whom also wee had our conuersation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the minde, &c. Eph. 2. 1 &c. Our will being then captiuated, chained, imprisond in the dungeon of death, kept and possessed by the strong man the Diuel: are we so easily freed? Saint Chrysostome amplifieth this by an excellent comparison, or two: *All men* (saith hee) *before sinne* (as once in Adams loynes before his fall) *haue freewill*, to follow the Diuils will, or not; but when once by sinne, wee haue captiuated our selues to his workes, wee cannot now free our selues. But as a ship, the rudder being broken, is car-

Chrys. in Mat.  
21. hom. 37.



ried whither the tempest will; so man, hauing by sinne lost the helpe of Diuine Grace, doth not that which himselfe willeth, but that which the Diuell willeth; and vlesse God with a strong hand of mercy loose him, hee shall abide in the bonds of his sinnes euen unto death. And in the same place, hee compareth mans will before sinne (namely, in the state of *Adams* innocency) to a free people or state, in whose power and election it is, to chuse what King they will; but hauing once chosen him whom they best like, it is not now in their power, vpon any dislike to depose him againe, although he tyrannize ouer them neuer so much; none can free them from this greuous bondage, but onely God. So it being once in the power of mans will, in the free state of innocency, to chuse a King, God or the Diuell, hauing once by consent of sin made choise of the Prince of darknesse, who tyrant-like ruleth in the children of disobedience: it appertaines now onely to the mightie power, and infinite goodnesse of God to set free these miserable captiues out of that tyrant *Pharaols* more then *Egyptian* bondage.

Againe, in the *Acts* of the Apostles, it is said, that our hearts are purified by faith; which some, as *Aquinas*, vnderstands of illuminating the understanding by faith; others, of the purification of the soule and heart from sinne by faith; as wee are said also to be sanctified by faith that is in *Christ*. Now this faith is the first worke of Gods grace, wrought in the heart, that is, in the whole soule, in our first conuersion; by which faith, the understanding is inlightned, and with it, the will, and all the other faculties of the soule are sanctified. For the heart in Scripture is taken oftentimes, for the whole soule, with all the faculties of it. As *Ephesians* 1. 18. *προφοτισμένης τῆς ὀφθαλμοῦς καὶ καρδίας* the vulgar Latin renders it word for word, *Illuminatos oculis cordis vestri: the eyes of your heart being illuminated*, that is, the eyes of your understanding. And *Math. 13. 15* *Leuati they understand with their hearts*. So for the will: *Act. 7. 39*. *The Israelites in their hearts turned backe into Egypt*, that is, in their

Act. 15. 9.  
Act. 16. 18.

their wills. So *Acts* 11.23. Bernard exhorts, that with purpose of heart, (that is, of will,) they would cleane unto the Lord. The heart is also taken for the memory, as *Luke* 1. 66: All that heard, laid up those things in their hearts: So *Deut.* 11.18: Yee shall lay up these my words in your hearts. Sometime for the affections, as love, feare, and the like. So *Mat.* 6.21: Where your treasure is, there will your heart be also, your love, your ioy, your hope, yea & feare too. And *Psa.* 62, 10: If riches increase, set not your heart upon them. Thus we vse to reduce all these streames of the soule to the heart, as the prime fountaine: as when we say, an understanding heart, a wise heart, a willing heart, a valiant heart, an humble heart, a loving heart; and the like. Now the heart being taken for the soule, and all the faculties of it, and being the very seate and subiect wherein faith resides, (for with the heart man beleeueth to righteousness; and Christ dwelleth in our hearts by faith,) then the heart being purified, being sanctified by faith, consequently the whole soule, with all the faculties, the understanding, will, memory, affections, are at the same instant with the heart purified, and sanctified by faith: as the first act and worke of Gods grace in us. Hence it is euident, that the prime worke of Gods grace in the conuersion of a sinner, is not a slight and slender worke, as a bare stirring, moving, or helping of the will to prepare and dispose it selfe to receiue the grace of iustification: but it is a mighty and powerfull worke, so that thereby the stony heart, harder and heauier then the hardest rocke, or highest mountaine, is removed; and a new heart, a new understanding, a new will, a new memory, new affections, all new in the qualities of them, are put in steade thereof. By this prime worke of grace, that most excellent grace of faith is wrought in the heart, whereby the whole man is sanctified.

*Babyloniin.* Sir, by the way, now you touch vpon a point, which, as I haue heard, is much controuerted among Diuines, namely about the subiect, or seate of faith, in what faculty, or power of the soule it resideth, some placing

Rom. 10.  
Eph 3.17.

ing

*Anima est tota  
in toto, & tota  
in qualibet par-  
te.*

ing it in the *understanding* onely, some in the *will* onely, but few as you doe, in the whole soule, and euery power of it; as the *soule* is said by the *Philosopher*, to bee *whole in the whole body, and whole in every part of it.*

*Orthodoxus.* And you giue a very pregnant example, to illustrate this truth; that *faith* doth so fill and quicken euery *faculty* of the *soule*, as the soule doth the body. And the comparison holds well; for Saint *Augustine* calls *faith* the *soule* of the *soule*: because it giues life to the whole *soule*, as the *soule* to the whole *body*. And the Scripture *faith*, that wee liue by *faith*, and *faith* by Christ; as *Gal.* 2. 20.

*Sed. de Nat. &  
gra. lib. 2. cap. 7.  
Designatur, sub-  
iectum scientiæ  
intellectum po-  
tentium.*

Indeede those of the Church of *Rome*, are of different opinions in this point. *Dominicus Soto* sets it downe as a definitiue decree of the *Trent* Councell, *It is decreed, that the intellectual power is the subiect or seat of faith.* And this suites well with *Romes faith*, being *historicall*, and so, proper to the *understanding faculty*. Norwithstanding, when they consider of the danger of placing *faith* in the *understanding*, least it should follow, that therefore *faith* ought not to be an *implicit*, and *ignorant, blind faith*; but a *cleare* and *understanding faith*: they fly to the *will* rather, placing *faith* in that, not for any good will, but to suppress the *knowledge of faith*, which *Romes* Owle-eyed religion cannot brooke. And therefore *Bellarmino* would haue *faith*, to be defined rather from *ignorance*, then from *knowledge*: and so shuts it out of the *understanding*, and shuffles it into some blinde corner of the *will*. But see the

*Pellar. de insti.  
lib. 1. cap. 7.*

*Dum videtur sol-  
ui vitia, in con-  
traria currunt.  
Hor. Incidit in  
sylvam, cum vult  
visare thymab-  
din.*

mischiefe of it: while they would avoid the gulf, they fall upon the rocke. For if they place *faith* in the *will*, they must of necessity allow it one speciall property of *saning faith*, namely, *effiance*, and *confidence in Gods promises in Christ*, a thing most hatefull to the Church of *Rome*: therefore in conclusion, of two evils, chusing the lesse, that they may rather exclude *confidence* from *faith*, then *science* (such they can no otherwise chuse) they rather pitch vpon the *understanding*, then the *will*, wherein to place their *faith*. So that by

by their good wills, they could be content, for the avoiding of the inconueniences of an *illuminate* and *confident* faith, to croud it into some corner of the *inferiour* part of the *soule*. But for *sure worke*, they haue taken a *safer course*, by *excluding and banishing* not onely from the *soule* or any *faculty* of it, but out of the verge, and lists of their *Romane Catholicke Church*, and that with a *dreadfull Anathema*, the *true sauing and iustificyng faith*.

But whereas you say, few Diuines place faith in the whole *soule*, and in *every power* of it: they are neither few, nor those of small *authoritie*. The *provinciall Councell* Enchirid. Council. Colon. provin. de of *Colen*, (which was a little before the *Councell of Trent*, Sacramento panis. pa. 87. Printed at Paris, 1554. although charged by *Andreas Vega* to speake too broad, and too *Protestant-like* in the point of *faith and iustification by imputation*) faith, that *true iustificyng faith*, is seated not onely in the *understanding*, but also in the *will*. The learned and ingenious *Cardinall Contarenus*, about the same time, writing of *iustification*, faith, that the first act or motion of *faith begins at the will*, which obeying God and faith, causeth the *understanding* to assent to the things deliuered of God, without doubting, and so, to trust in Gods promises, and of them to conceive a firme *affiance*. which pertaines to the *will*, and that this faith, as it were in a circle, begins at the *will*, and ends in the *will*. So that he confineth not faith to the *understanding* onely, or to any one *faculty* of the *soule*, though hee place it principally in the *will*, in regard of those native and inseparable qualities of *true sauing faith*, namely *confidence*, and *affiance* in Gods promises. So that I wonder how this Doctrine of that good *Cardinall* hath escaped the flames of their *Purgatory Index*. But his owne life paid for it, when he with his fellow *Cardinall Fregosus*, being suspected too much to fauour the Doctrine of *Luther*, were both quickly taken out of the way, Sleidan. Commentar. lib. 14. *non sine veneni suspicionis, not without suspicion of poison*.

But these Diuines that liued in more ancient ages, contented themselves with the most simple, but most emphaticall tearmes of the Scripture, not troubling their

"Bern. de Ord.  
ne visa.  
Primus sincera  
radix sanctæ fi-  
dei &c.

Aug. in Ioh.  
evang. 45. & de  
cognit. vera vi-  
de cap. 37.

Aug. in Ioh.  
evang. 39.

Semens Aug.  
128.

\* Qu. ex vero-  
que mixtim. 115  
In Psal. 139.  
profus.

Job. 6. cap. 8.

heads with *quirks* and *questions* of this nature; whether faith were in the *understanding*, or in the *will* &c, but with the Scripture they include altogether in the *heart*, the seat and confluence of all the powers of the soule. \* *Bernard* saith, that first, the sincere roote of holy faith is planted in the ground of mans heart, and when faith is fully growne up, it becomes as a great tree, having in it sundry sorts of apples, wherewith the soule being full of God, is refreshed. *St. August.* takes no more care, but to place faith in the soule. Vnde &c. whence comes death in the soule? because faith is not there; whence in the body? because the soule is not there; therefore the soule of the soule is faith. Again, *Fides qua credit in Deum, vita anima existit, & per hanc iustus vivit*: Faith which beleeveth in God is the life of the soule; and by it the iust man lieth. And speaking of the understanding, hee saith; *Intellectus merces est fidei &c.* The understanding is the reward of faith; doe not then seeke to understand, that thou maist beleene: but beleene, that thou maist understand. And againe, *Intellectus fides viam aperit, infidelitas claudis*: faith opens the way to the understanding, but infidelity shuts it. And speaking of the will, he saith, \* *Fides excitat ad exercitium voluntatem*: Faith stirreth up the will to exercise. And in a word, *Fides sic est in anima, ut radix bona, quæ pluviam in fructum ducit*: Faith is so in the soule, as a good roote, which produceth the raine into fruite. I might adde many others; but this may suffice.

*Babylonius.* But Sir, whereas you seeme to oppugne the Councell of Trent: doth it not also acknowledge faith to be the roote of all other graces? Doe the Church of Rome right, I pray you.

*Orthodoxus.* God forbid else. The proverbe is, *Give the Devil his due*. Indeede the Trent Councell confesseth, that faith is the beginning of mans salvation, the foundation and roote of all iustification. But vnder this painted Sepulcher, she buries the bones of true saving faith, which she hath slaine, there to lye rotting; as the Jewes did with Gods Prophets, whom their Fathers had slaine; and vpon this foundation they erect the Monument and Trophe of their Pageant-faith

*saith*. For vndertaking to glosse vpon the *Apostles* wordes, *A man is iustified by faith, and gratis, freely*: she saith, These wordes are to be vnderstood in that sense, which the perpetuall consent of the Catholicke Church hath holden, and expressed; so wit, that we are said therefore to be iustified by faith, because it is the beginning of mans saluation, the foundation and roote of all iustification. So that they attribute iustification to faith, not simply for it selfe, but relatively as it hath reference to the fruits, (whereof they say faith is the roote,) namely, their inherent righteousness. But the truth is, this restrained, yea constrained sense of theirs, is most absurd and senselesse, as hauing neither foundation, nor roote of reason to support and maintaine it. All is but wordes. They neither meane, nor will, nor can, maintaine it. For how is faith the beginning of grace, if grace be no necessary consequent of their faith? For they confesse, they may haue faith, and want grace; which is the Diuels case. Or how is faith the roote of grace and iustification, sith it is impossible for this roote to produce any fruite at all? For how can a dead roote bring forth any liue-fruite? And they confesse their faith to be a dead and dry roote of it selfe, vntill the sap of charity be powred into it, to actuate and quicken this, otherwise dead roote. So that by *Babylons* Doctrine, the fruite must giue life to the roote, not the roote to the fruite. And yet forsooth, faith must be the roote of iustification, the foundation of mans saluation. Surely the Prouerbe may here well be verified, *Dignum patellâ operculum*: like roote, like iustification, both dead: like foundation, like building, both sandy, yea meere aery and imaginary.

*Babylanius*. But is not faith dead, and vnformed, vntill it be inliued, and formed by charity? Dorth not *St. Iames* say, that as the body without the spirit is dead, so faith without workes, is dead also? Therefore the good workes of charity giue life vnto faith, as the soule to the body.

*Orthodoxus*. Dorth charity giue life to faith? How is then faith the roote? your owne reason may teach you the contrary, as wee haue shewed. But to that place of *Saint*



*Iames*: it is too commonly abused. For make, first, hee saith not, *As the body without the soule is dead*; but, *as the body without the spirit, is dead*. The spirit is the breath, by which the body is knowne to live. So that the body receiveth life from the soule, but sheweth it by the spirit, which it breatheth. The spirit then is an effect and signe, not a cause of the life of the body. So charity, and the workes thereof, are a finite and effect breathing from saving faith, testifying that it is a living faith, not causing it so to be; for that were to turne the tree vpside downe, as if the roots, which is faith, should receiue life, sap, and groweth from the branches. And it is plaine, by the whole analogy and tenure of the chapter, that as the Apostle speakes of good workes, as they are demonstrative signes and fruits of a living faith, not as causes of it. Againe, he putteth a distinct difference betweene the true saving faith, which alwaies shewes it selfe to live, by the fruits of it; for it is that faith, ever working by loue: and betweene a false counterfeite faith, such as is dead, and knowne to bee so, by the not breathing out of good workes.

So that the true saving iustificing faith, is that, which worketh by loue. So the Apostle saith. But how by loue? as by the efficient moving cause of the working of it, or rather as the instrumentall cause, moved by the hand of faith? Loue is faiths instrument, whereby it worketh. Yea it is an inseparable qualitie of saving faith, whereby faith workes: as the heat is the inseparable quality of the fire, whereby the fire worketh. This is the Doctrine also of the ancient Fathers. They so make faith the roots, as that all other graces are radically in faith, and spring from it. They make all other holy graces to be inherent in saving faith, as the native qualities of it, essentiall and inseparable, not as accidents which are seperable. Saint Augustine saith, *What is it to beleeue in him? By beleeuing to loue him, by beleeuing to affect him, by beleeuing to goe into him, and to be incorporated into his members*. And againe, *Paulus fidem &c.* Paul approueth and commendeth that faith which worketh by loue, which cannot be without hope; therefore

*Aug. de verbis  
Apost. ser. 33.  
In ebid. cap. 8.*



therefore neither is love without hope, nor hope without love, nor both without faith. And which we cited before, Faith is so in the soule, as a good roote, which bringeth forth the fruite. S. Chrysostome saith, Faith is the foundation of the most holy religion, the bond of charity, the supply and succour of love; it confirms sanctity, it strengtheneth chastity, it governeth all sexes, it promotes all degrees, it observeth all offices; saith keepeth the Commandements, practiseth the precepts, accomplisheth the promises. And much more to this purpose, according to his fluent golden elegancy. Saint Ambrose, There are in faith great prerogatives; what be they? piety, justice, sobriety, charity, discipline, or good government. And to conclude with St. August. In ipsa fide sunt omnia opera, quæ diligit Deus: in faith it selfe are all those workes, which God loveth. Chrysost. de fide Abraham.  
Ambros. in Psal. 118. ser. 22.  
Aug. in Psal. 32.

Nor need this poynt seeme so strange. Morall Philosophy can teach vs, that there is such an inseparable combination of all morall vertues, as he that hath one, hath all. And shall wee deny then this inseparable conjunction of Spiritual graces, whereof Faith is the Radicall and principall? Though it is a marveile, that these Philosophers, Aristotle, and Tully, haue escaped the fiery purgatory-Index, sith not even Romes owne Gratian, for saying no more in Divinitie, then those in Morality, hath had the grace to escape their Singe or Spunge. For where he saith, Sed quomodo, &c. De consecratio-  
But how can I have such a faith, ( to remoue mountaines ) ne, dist. 4. gloss.  
and not charity? Sith he that hath one vertue hath all. t could soles aiam.  
not have it but miraculously. All these words must our, as may be seene in Collat. censura in gloss. in ris canonici vum.  
84. Such a hatred they haue to the living saving faith, as though a Princeesse, they will not allow her any necessary attendance & cōcomitancy of other graces. Whereas Bernard Bern. flores de  
saith, To beleeue in God, is to hope in him, and to love him. And fide.  
Hieronymus Olorius, Faith containeth all religion, and piety, for all vertues are by faith consoled, and combined together, and with it are connexed and intwined in a most holy knot. But Deleantur hæc verba, let these words be cancelled, saith the Index expurgatorius. Also these words of his, Er-

go cum fides &c. Therefore seeing faith doth governe the whole soule, and drawne it to the studie and love of Gods word, it followeth necessarily, that it is proved not onely in beleeking, but also in obeying. And those words also of *Oserius*, must passe their purgatory, *Tunc igitur uere fideles sumus, cum Dei verbo audientes sumus.* Therefore then are wee truly faithfull, when wee are obedient to the word of God. I will conclude, with the Golden saying of our Royall Paraphrase vpon the Reuelation: God by faith onely iustifieth man, which notwithstanding is done according to his workes, because they, as the fruits of faith, cannot be seperated from it, and beare witness of the same to men of the earth.

*Wid.*

King James, in  
his Paraphrase  
on the Reuelation, cap. 20.

3

I might seeme to haue digressed all this while from the point of freewill, in speaking of faith. But partly you haue moued me, and the more willingly haue I followed you, it being very pertinent to set forth & discover the Countcell of *Trents* egregious hypocrisy in her Doctrines of grace and freewill. For vnto what is the will stirred, moued, assisted by grace? *Parturiens montes*; wee expect some wonderfull consequent. Thereby (forsooth) the will conceineth faith by hearing the word, and prepareth and disposeth it selfe to iustification. And what faith is this, thus conceived? *Nascitur ridiculus Mus*: behold a ridiculous Mouse, in steede of a young Mountaine. For of their freewill is conceived by hearing, not that insisting, saving, lining faith, whereof the Apostle, Faith commeth by hearing, *Rom. 10, 17*; that faith, whereof righteousness is, ver. 5; that, which beleeneth to righteousness, ver. 10; that, which beleueth, *In D. Iesum, in the Lord Iesus*, ver. 11: but this conceived faith of Rome is a bare, historicall, implicit, generall, dead faith, like that of the Deuils, no grace, but such, as euery wicked man may haue, as their \* *fideles fornicarii, &c.* their faithfull fornicators; adulterers &c. And that grace of God, their first grace, whereby they say the will is first moued to conceiue (a dead) faith, is with them, but an ordinary, common grace, indeede no grace; and by their owne confession no saving, (and ifyng, insisting grace, at all. Yea and though they stile it a preparatory

Council Trid.  
Sess. 6. cap. 15.

*preparatory grace*, yet it neuer bringeth a man to true *iustification*, sith they disclame that *living saving faith*, the onely *faith*, whereby, *instrumentally* we are *iustified*. The summary conclusion then is: that seeing the *Trent* Councell hath in her Doctrin of *freewill* so sily vndermined and ouerturned the *fundamentall doctrine* of *saluation*, consisting in the *iustifying, saving, living faith*, powerfully wrought by the *sanctifying grace* of Gods Spirit in the heart, euen in the whole man, the soule, with all the *faculties*, from which *faith*, as from a *living and fructifying roote*, doe spring all other *holy graces*: therefore, for any man to goe about, to excuse the Councell of *Trent* in the point, wherein for the main, he is altogether to be *condemned*, yea *execrated* with *Anathema Maran-atha*: I see not, how such a one can be excused; from being a *reconciled confederate* in all that damnable Doctrin of *Trent*, about *freewill*. Is this the way to make vs beleue the *Appealers profound protestations*, that he is a *Protestant of the Church of England*, while he so religiously pleadeth for the Councell of *Trents* *mystery of iniquity*? and that flatly against the \* Doctrin of the Church of England. Doth he thus persvade vs, hee is no *Papist*? Ey, Maister Mountaign, for shame, learne not thus of your Councell of *Trent*, to *equivocate* with your *brethren*, yea with your *Mother Church of England*. You hold with the *Step-mother* of *Rome* in her most damnable Doctrines, whereby she vterly euacuates *Christ Iesus*, and the whole *mystery* of our *saluation*: and yet you are no *Papist*. Why? Because (forsooth) you doe not hold those Doctrines to be *Papery*, but *catholicke*, with those of the Church of England. If you can bring no better arguments to proue you a good *Protestant*: these you haue brought will sufficiently conclude you to be a *reconciling reconciled English Romane-catholicke*.

\* See Homily of *saluation*, and of true, iustifying, and saving faith.

*Babylonius*. Sir, to trouble you no longer for this time, and for a conclusion of the first part of this *Appeale*, passe wee to the last Chapter, touching the *Synod of Dort*. It is but short; wherein the Authour saith; *The Synod of Dort*,

is not our rule. And, *Private opinions, no rule.* Doth he not herein say truly?

*Orthodoxus.* Why then should his owne *private peruerse opinions* be reputed as the *rule* of the Church of England? For it is true no doubt, that no *Synod*, or *Councell*, much lesse any *private mans opinion*, is the *rule* of our *faith*. Yet all *Synods* and *Councils*, so farre forth as their *Decrees* are grounded vpon the *Scriptures*, we are to imbrace and reuerence. But of all other passages in the *Appealers Ap- peale*, I muse at none more, then this his eleuating and slighting the *Synod of Dort*. And what *spirit* (trow we) is that man of, or possessed with, that stands so much for the *Councell of Trent*, and so little esteemes the *Councell of Dort*? I wot well the *Synod of Dort* is an aduersary to his *Arminian Pontifician opinions*; and therefore no maruaile, if he beare it no great good will. But considering next vnder God, the *prime* and *principall mome* of that *Synod*, his late Excellent *Maiestie of eternall memory*: yea how He promoued it, what *Princely* and *provident care*, what *libe- rall cost* He was at, to adorne the *Synod* with some of the choicest, and solideest *Diuines*, that He had in His *King- dome*: what a zealous desire Hee had by that meanes to quench those fiery flames of dissention; blowne by the factious *spirits* of *Incendiaries*, which threatned the ruine of those neighbour reformed *Churches*, the *tayles* of which *smoking firebrands* are not altogether quenched, but begin to *venime*, hauing for want of vent till now lyen *smothering* euen in our Church of England, the *smoake* whereof hath blinded a great many, and now the *flames* threaten to *burne* mee: what a religious care He tooke to establish true *re- ligion*, and to abolish that *Arminian roote of bitterness*, *spring- ing up*, and *spreading abroad*, *wherewith many were defiled*: which one act of His *Maiestie*, shall no lesse eternize His name, then the most famous and vnparallold actions Hee atchieued in all His *Princely gouernment*: this (I say) strikes me with an exceeding wonderment, that the *Ap- pealer* would euer suffer himselfe so farre to be transported with

with the spirit of contradiction, as to fall soule vpon such a learned Synod, a Synod of Protestants, a Synod of many reformed Churches, and (which, if nought else, might haue most moued him) a Synod, assembled, managed, concluded, by the most auspicious Peace-making spirit, zeale, wishes, and prayers, of His late Maies<sup>tie</sup>: yea, and (to fill up the measure of his all-daring hardinesse) to presume to thrust this booke in the name of *An Appeale*, vnder the protection of our most Excellent patring Caesar, here I am at a stand. What? so to disrepute the Synod of Dort? O spare it! either speake not at all of it, or reuerently, and honorably, at least for the thrice noble, religious, zealous louer of the truth, King IAMES, He that so honoured that Synod, & imbraced those Orthodox conclusions of it, as that He aduanced those to Ecclesiasticall honours, whom He had selected and sent, as to represent the Church of England. Which also, by the way, addes to my wonderment, that the *Appealer* should, and that vnder the name of the Church of England, dare to oppose the Councell of Dort, if he had considered, that his late Excellent Maies<sup>tie</sup> did vnderstand no other, but that all the conclusions of that Councell, did consent with the Doctrines of the Church of England; as also the reputatiue Church of England, as they were of the number of the primeest and actiue Agents in that Synod: so with the rest, they were the first still in order, who by their subscriptions sealed vp their vnanimous assent to all the Conclusions. Or can the *Appealer* taxe the incomparable judgement of that famous King of ignorance, either in the choise of that kind of representatiue Church of England, or in the state of the Doctrines of it? Farre be it, His Maies<sup>tie</sup> knew as well the true state of the Doctrine of the Church of England, as the most and greatest Scholars in England; that I may not disparadge his Excellency so much as to say, He knew it better, then the *Appealer* himselfe. And if I might pin my faith vpon any mans sleeue, or referre the judgment of the Doctrine of the Church of England, to

any one man: I would haue chosen His *Majestie* as the *um-  
pire*, & *oracle* of it, before any man liuing. And yet He, that  
*professed, protested, writ, wrought, studied, lined, and dyed* in the  
 maintenance of that one truth, wherein, by His auspicious  
 vnamimiey, the Church of England, and the Councell of  
*Dort*, haue consented, according to the rule of faith, Gods  
 word: shall He, He (I say) His *sacred ashes* be rayed up againe,  
 and by an *Appeale* be viced to *recant* His former profession;  
 to *reuerse* His *iudgment*, & to *cancel*, or to *burne* His *booke*,  
 which no *ambiguity*, no *injury of time*, no *elementary flames*,  
 shall euer be able to abolish? I might better appeale to  
 those, who were so happy, as dayly to heare the wisdom of  
 that our *Salomon*, euen at His ordinary repast. They can tes-  
 tifie, what zealous protestations He made for the truth, and  
 what vehement detestation Hee had of the contrary.  
 As for instance: how did Hee abominate those that writ *de  
apostasia Sanctorum*? Which very title of *Bertius* His *Ma-  
iestie* often in His pious zeale professed His indignation a-  
 gainst, as a *blasphemous doctrine*. And as in His vsuall and  
 ordinary discourse at table, and at other times, He shewed  
 His Princely diuine spirit, in refuting and refelling all the  
 vanities of *Papery*, and *Pelagian Arminianisme*: so at His  
 death He protested His owne constancy, and for all perseuerance  
 in that truth, which He had formerly professed.

All this (I say) duely waighed, I am still in a muse,  
 what should *imbolde*, *insatiate* rather the *Appeller*, to insert  
 any such passage, as the depressing and desprizing the Sy-  
 nod of *Dort*, in his *Appeale*. Yet doing so, he is not more  
 guilty of ingratitude, towards our late *Cesar*, as also of ig-  
 norance, that I may not say starke folly, in addressing this  
 his *Appeale* to our present *Cesar*. Doth not the *Appeller*  
 remember, that Hee is the Son, the *only Son*, of such a *Fa-  
ther*? Yea a *Son* of that naturall and pious affection to His  
*Father*, as (all can witness with me) Hee might well be a  
 Princely myrrour of filiall piety to many *Sonnes*, whose  
*naturall affection* commonly descends, rather then ascends:  
 Not only the *Sonnes*, the *only Sonnes*, the *most naturally*, and  
 graciously



graciously pious Sonne, but the very ~~wise~~ and ~~imperfect~~ image  
of such a Father; inheriting not onely His Fathers *King-  
domes & Crowns*, but (which is the *Crowne* of all, and more  
precious then all His *Kingdomes*) His *vertues*, and *graces*,  
His *wisdoms*, His *iudgements*, and, about all, His *religion*, yea  
His *love*, *care*, and *zeale*, in maintaining the same. This  
religion Hee first suckt in with His *Nurses milke*, therein al-  
so bred & brought vp vnder a religious, & sound-hearted Tu-  
tor, who (besides other learned and godly *gouernours*) ceased  
not, from His very infancy, to instill into Him the *deaw*  
of all heauenly knowledge, and that especially, by ac-  
quainting Him with the Scriptures, which according to  
His daily taske Hee missed not to reade, by three or foure  
chapters a day, being able also, euen when He was very  
young, not aboue seuen yeares old, to giue a present ac-  
count without booke, of the principall things Hee had  
read. I speake not by guesse; I was so happy, as to bee  
often an eye and eare-witnesse of it. But aboue all those  
instructions Hee receiued from time to time from His  
Royall Father, lighting vpon a *subiect* of such peerlesse  
indowments both of *Nature* and *Grace*, haue made Him a  
complete Prince in all excellent knowledge, and worthy  
to be the onely Sonne and Heire of such a Father. So that  
when He was now growne to riperyeares, He was able e-  
uen at table to discourse, and discusse points of controuer-  
sie betweene vs and the *Papists*, to the great ioy of all His  
seruants about Him. And yet after all this (see the lucke  
of it) must the *Appeller* haue the hap to foist in his far-  
dell of fancies, yea falsities, and that by way of *Appeale* to  
His Excellent Maiestie. And vpon what ground of  
hope, if not presuming that His Maiestie now, vpon His  
first happy entry into His Kingdomes, is so taken vp with  
many waighly affaires, that He will not haue the leasure to  
peruse his *Appeale*, which is the *Appellers* happinelle; yea  
and His Maiesties too, sauing that His iudgement is so set-  
tled vpon the truth, after so long and strong seasoning,  
that vneath it were for Master *Mumfords* cause to chide



quor of his *mosty sake* to relish well in such an *incorrupt*  
*palate.*

And for this Chapter, touching the Synod of *Dort*,  
 one part of his *Appeale*: wherefore doth hee in this, and  
 other passages about this Synod, *appeale* to Forsooth he *ap-  
 peales* to His present Maiestie King CHARLES, to *iudge* and  
*determine*; whither the Councell of *Dort* bee now to bee  
 holden in that esteeme, as it was by His late noble *Father*  
 King JAMES; whither those conclusions of it, bee not  
 now to be reiected; which His royall *Father* so much a-  
 uowed and approued; whither the Decrees thereof bee  
 not now to be holden as opposit Doctrines to those of  
 the Church of *England*, which the most iudicious King  
 JAMES found to be so correspondent, and consonant, one  
 to the other; whither the Doctrine of the Church of  
*England* be not now quite changed, from that it was, in  
 the time of King JAMES his peaceable gouernment; whi-  
 ther the reputed *representative* Church of *England* (selected  
 by the most iudicious, and learned King for that purpose)  
 which in that Councell swarued not from the *Tenents* and  
 grounds of their Mother Church, be rather to be admit-  
 ted as interpreters of our Church Doctrines, then *singular*  
*Maister Mountagu*; whither the Decrees of that Synod,  
 being grounded vpon expresse texts of Scripture, and  
 concluded by so many learned and graue Diuines, be to  
 be accounted *private opinions*, rather then *Maister Moun-  
 tagues owne fancies*, conceiued of some misunderstood  
 Doctrines of the Church of *England*, and so, which of  
 these should be admitted of vs rather for *Norme*. In a word,  
 hee *appeales* (I wisse) whither the iudgment of King  
 JAMES, approving the Doctrine of the Synod of *Dort*,  
 as agreeable to the Doctrine of the Church of *England*,  
 and both, to the holy Scriptures: or his owne *iudgment*,  
 in his disallowing and reiecting the Synod, as not agreea-  
 ble to his owne fancies (for his words are, *I haue no part nor  
 portion in them*; either in *them*, that maintaine the De-  
 crees; or, in the Decrees themselues). whither (I say)  
 King

King JAMES His *indgment*, or his owne, be rather to be intertaind and approued of His sacred Maiestie His *Son*, whom God for euer preferue in all integrity of judgment, and loue of the *Truth*.

*Afores.* Gentlemen, I thanke you both, for your learned discourse, though much of it aboue my capacity. It is now dinner time. If it please you to take the paines to meete here againe after dinner, about two of the clock, I shall bee glad to bee informed further of some points in the *Second part* of the *Appeale*.

*Babylonius.* You haue made a good motion, friend

*Afores.* I shall be ready at the time appointed (if it please Maister *Orthodoxus*) to receiue further satisfaction with you.

*Orthodoxus.* And seeing you haue giuen so good prooffe of your patience thus farre, I am not vnwilling to yeeld to your motion and desire, so farre as God shall enable me. So fare ye well.

*Afores. Babylonius.* And you, good Maister *Orthodoxus*.

FINIS.